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## Mencius (Selections)

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### 1A. King Hui of Liang: Part One 梁惠王上

#### 1A:1. Opening Question to Mencius

孟子見梁惠王。王曰、 叟、不遠千里而來、亦將有以利吾國乎。孟子對曰、 王何必曰利。亦有仁義而已矣。王曰、何以利吾國。大夫曰、何以利吾家。士庶人曰、何以利吾身。上下交征利、而國危矣。萬乘之國弑其君者、必千乘之家、千乘之國、弑其君者、必百乘之家。萬取千焉、千取百焉、不爲不多矣、苟爲後義而先利、不奪不饜。未有仁而遺其親者也、未有義而後其君者也。王亦曰仁義而已矣、何必曰利。

Mencius went to see King Hui of Liang. The King said: “My good man, since you haven't thought one thousand *li* too far to come and see me, may I presume that you have something with which I can profit my kingdom?”

Mencius said: “Why must you speak of *profit*? What I have for you is humaneness and fairness, and that's all. If you always say ‘how can I profit my kingdom?’ your ministers will ask, ‘how can we profit our clans?’ The elites (*shi*) <sup>1</sup> and the common people will ask: ‘How can we profit ourselves?’ Superiors and inferiors will struggle against each other for profit, and the country will be in chaos.”

“In a kingdom of ten thousand chariots, the murderer of the sovereign is usually from a clan of one thousand chariots. In a thousand-chariot kingdom, the murderer of the sovereign is usually from a clan of one hundred chariots. Now, to have a thousand in ten thousand, or one hundred in a thousand is not a small number. But if you put justice last and profit first, no one will be satisfied unless they can grab something.”

“There has never been a humane man who neglected his parents, and there has never been a just man who put his prince last in his priorities. King, can we not limit our conversation to humaneness and justice? Why must we discuss profit?”

## 1A:2. The Marvelous Pavilion

孟子見梁惠王、王立於沼上、顧鴻鴈麋鹿。曰、 賢者亦樂此乎。孟子對曰、 賢者而後樂此。不賢者雖有此、不樂也。詩云。 ‘經始靈臺、經之營之、庶民攻之、不日成之。經始勿亟、庶民子來。王在靈囿、麋鹿攸伏、麋鹿濯濯、白鳥鶴鶴。王在靈沼、於物魚躍。 ’ 文王以民力爲臺爲沼。而民歡樂之、謂其臺曰靈臺、謂其沼曰靈沼、樂其有麋鹿魚鱉。古之人與民偕樂、故能樂也。湯誓曰、 ‘時日害喪。予及女偕亡。 ’ 民欲與之偕亡、雖有臺池鳥獸、豈能獨樂哉。

When Mencius went to see King Hui of Liang, he was standing over his royal lake, watching the geese and deer. The King said: “Shall the Worthy also enjoy this kind of thing?” Mencius replied: “”After one is truly worthy he can enjoy this kind of thing. The unworthy, even if they have it, will not really enjoy it. The *Book of Odes* says:

He measured and commenced work on the marvelous pavilion.

He measured it and started it,  
 The people worked hard on it  
 [He told them] ‘Don't hurry in the work!’.  
 But all the people came like children to their parent.  
 When the King was at his wildlife preserve.  
 All kinds of deer lay down at ease,  
 Well-fed, with a glossy sheen to their fur.  
 The cranes were bright white.  
 When the King was at his marvelous lake,  
 It was alive with jumping fish

King Wen, using the strength of the people built a pavilion and a lake, and the people delighted in this. They called his pavilion the Marvelous Pavilion, and they called his lake the Marvelous Lake, and they enjoyed the deer, fish, and turtles that were kept there. The ancients were able to enjoy things together with their king. It was because of that that it was enjoyable. The *Report of Tang* says: “When will this Sun <sup>2</sup> see its demise? I will die together with you.” The people wanted to die together with him. Even though you have a pavilion and lake with birds and animals, how can you enjoy these by yourself?

### 1A:3. Exerting his Mind

梁惠王曰、寡人之於國也、盡心焉耳矣。河內凶、則移其民於河東、移其粟於河內、河東凶亦然。察鄰國之政、無如寡人之用心者、鄰國之民不加少、寡人之民不加多。何也。

孟子對曰、王好戰、請以戰喻。填然鼓之、兵刃既接、棄甲曳兵而走、或百步而後止、或五十步而後止、以五十步笑百步、則何如。

曰、不可。直不百步耳、是亦走也。曰、王如知此、則無望民之多於鄰國也。不違農時、穀不可勝食也、數罟不入洿池、魚鼈不可勝食也、斧斤以時入山林、材木不可勝用也、穀與魚鼈不可勝食、材木不可勝用、是使民養生喪死無憾也、養生喪死無憾、王道之始也。

五畝之宅、樹之以桑、五十者可以衣帛矣、雞豚狗彘之畜、無失其時、七十者可以食肉矣、百畝之田、勿奪於時、數口之家可以無饑矣、謹庠序之教、申之以孝悌之義、頒白者不負戴於道路矣、七十者衣帛食肉、黎民不饑

不寒、然而不王者、未之有也。

狗彘食人食而不知檢、塗有餓莩而不知發、人死、則曰、非我也、歲也。是何異於刺人而殺之、曰、非我也、兵也。王無罪歲、斯天下之民至焉。

King Hui of Liang said: “I exert my whole consciousness towards my people. When there is disaster in He-nei, I move the people to He-dong and bring grain to He-nei. When there is disaster in He-dong, I do likewise.<sup>3</sup> Now, if you look at the government in neighboring kingdoms, there is no one who is as dedicated to his people as I. Yet why is it that the people don't move from other states and come to mine?”

Mencius replied: “Your majesty, you like war, right? Let me make an example with war: The drummers have psyched the soldiers into the battlefield and the battle is engaged. Some soldiers throw off their heavy armor and flee, dragging their weapons. One fellow runs a hundred paces and stops. Another runs fifty paces and stops. What would you think if the one who ran fifty paces laughs at the one who ran a hundred?”

The King said: “No way. Even though he didn't run a hundred paces, he still ran.”

Mencius said: “If you realize this, then you shouldn't expect people to move to your kingdom. If you don't interfere with the timing of the farmers, there will be more grain than can be eaten. If fine-mesh nets are kept out of the ponds and lakes, there will be more fish and turtles than you can eat. If loggers are regulated in their woodcutting, there will be more wood than can be used. When there is more grain, more fish and turtles than can be eaten, and more wood than can be used, the people will nourish the living and mourn the dead without resentment. Nourishing the living and mourning the dead without resentment is the beginning of the road to true kingship.”

“If mulberry trees are planted around homesteads of an acre, then people fifty years old can be clothed in silk. If, in the raising of fowl, pigs, dogs, and swine, their breeding times are not missed, then people seventy years old can eat meat. If you do not upset the farming schedule in a farm of twenty acres, then a large clan will never be hungry. Pay careful attention to education, basing it on the fairness of filial piety and respect for elders, and the gray-haired people will not be in the streets carrying heavy burdens on their backs. There has never been a case where the people of seventy were eating meat and the common people<sup>4</sup> were free from cold and hunger, where the king was not well regarded.”

“But [in your kingdom], dogs and swine eat the people's food, and you don't control it. People are dying of starvation in the streets and it doesn't occur to you to distribute grain from the storehouses. People die, and you say: ‘It's not my fault; it was a bad harvest.’ How is this different from stabbing a man to death and saying, ‘It wasn't me, it was the knife.’ If you would stop placing the blame on bad harvests, all of the people in the country would come to you.”

## 1A:4. Receiving Advice

梁惠王曰、寡人願安承教。

孟子對曰、殺人以梃與刃、有以異乎。

曰、無以異也。

以刃與政有以異乎。

曰、無以異也。

曰、庖有肥肉、廄有肥馬、民有飢色、野有餓莩。此率獸而食人也。獸相食、且人惡之。爲民父母行政、不免於率獸而食人、惡在其爲民父母也。仲尼曰、始作俑者、其無後乎。爲其象人而用之也、如之何其使斯民饑而死也。

King Hui of Liang said: "I would like to quietly receive your advice."

Mencius said: "Is there any difference between killing a man with a stick or a sword?"

The King replied: "No difference."

Mencius said: "Is there any difference between doing it with a sword and doing it with government?"

"No difference" was the reply.

Mencius said: "There are loads of fat meat in your kitchen and fat horses in your stables, while the people have gaunt appearances, and those in the countryside are dying of starvation. Animals are even eating people. Now, men despise animals who feed on each other. And you say you want to be 'the parent of the people.' But in the actual handling of your government, you cannot even prevent animals from feeding on men. How can you be regarded as a 'parent of the people?'"

"Confucius said: 'Isn't it true that the first fellow who made wooden images for burial with the dead had no posterity?' This is because he made images of men and used them for such a purpose. What memory shall there be of the man who made his people die of starvation?"

## 1A:5. 梁上: War with Jin

梁惠王曰、晉國、天下莫強焉、叟之所知也。及寡人之身、東敗於齊、長子死焉、西喪地於秦七百里、南辱於楚。寡人恥之、願比死者壹洒之、如之何則可。

King Hui of Liang said: "As you know, venerable sir, there is not a stronger state in the country than Jin. Since they attacked me, we have also lost on the east to Qi, where my eldest son died. On the west, we have lost several hundred *li* of territory to Qin and on the south we

have been embarrassed by Chu. I have been shamed by this and would like to clear the slate for my ancestors once and for all. How can I do it? ”

孟子對曰、地方百里而可以王。王如施仁政於民、省刑罰、薄稅歛、深耕易耨、壯者以暇日修其孝悌忠信、入以事其父兄、出以事其長上。可使制梃以撻秦楚之堅甲利兵矣。

Mencius replied: “A territory one hundred *li* square is enough to constitute a viable kingship. Your majesty should give a humane government to the people; be careful in punishing crime; make the taxes light; plow the fields deeply and hoe them well. Then all the strong and healthy people can in their leisure time cultivate filial piety, sibling affection, loyalty and sincerity. If they do this, then when they are at home they can serve their fathers and elder brothers, and when they are out in the world they can serve their elders and superiors. These people will be able, with [only] sharpened sticks, to give a beating to Qin and Chu with their hard armor and sharp weapons. ”

彼奪其民時、使不得耕耨以養其父母。父母凍餓、兄弟妻子離散。彼陷溺其民。王往而征之、夫誰與王敵。故曰、仁者無敵。王請勿疑。

“Those rulers snatch the people at the times of cultivation, such that they are unable to do the plowing and hoeing which is necessary to support their parents. Mothers and fathers are cold and hungry; older and younger brothers, wives and children are separated and scattered. In this way these rulers trap and bury their own people. If you, King, would go and chastise them, who will oppose you? Don't doubt the ancient proverb: ‘The Humane man has no one to oppose him.’ King, please don't doubt this!”

### 1A:6. King Xiang of Liang

孟子見梁襄王。出、語人曰、望之不似人君、就之而不[見所]畏焉。卒然問曰、天下惡乎定。

Mencius had an audience with King Xiang of Liang. When he came out, he said to some people: “When I saw him at a distance, he did not look like a king, and when I approached him, there was nothing to be in awe of. Abruptly he asked me: ‘How can the situation of the Central Kingdom be settled down?’”

吾對曰、定於一。孰能一之。對曰、不嗜殺人者能一之。孰能與之。

“I answered: ‘It can be settled down by unification.’”

He said: ‘Who can unify it?’

“I replied: ‘He who does not like killing men can unify it.’”

“He asked: ‘Who has the power to grant someone this ability?’”

對曰、天下莫不與也。王知夫苗乎。七八月之間旱、則苗槁矣。天油然作雲、沛然下雨、則苗浡然興之矣。其如是、孰能禦之。今夫天下之人牧、未有不嗜殺人者也。如有不嗜殺人者、則天下之民皆引領而望之矣。誠如是也、民歸之、由水之就下、沛然 誰能禦之。

“I answered again, saying: ‘There is no one in the land who would not grant it. Do you know anything about farming? During the seventh and eighth months it gets dry and the plants wither. The heavens gradually gather clouds, and when there is a sudden downpour of rain, the plants come vibrantly to life. Your situation being like this, who will oppose you? Now, among those who are leaders in this country, there are none who dislike killing men. If there were one who disliked killing men, all the people in the country would stick their necks out merely to get a glimpse of him. If you were really like this, the people would come to you like water running downhill. Who could oppose you?’”

### 1A:7. King Xuan of Qi

齊宣王問曰、齊桓普文之事、可得聞乎。孟子對曰、仲尼之徒、無道桓文之事者、是以後世無傳焉、臣未之聞也。無以、則王乎。

King Xuan of Qi asked: “Can give me your analysis of what happened between Duke Huan of Qi and Duke Wen of Qin? <sup>5</sup>”

Mencius answered: “None of Confucius' disciples talked about Huan and Wen, so nothing was transmitted down to later generations, and so we haven't heard anything. Since I can't talk about them, how about discussing kingship?”

曰、德何如則可以王矣。曰、保民而王、莫之能禦也。

The king said: “What kind of qualities are necessary for real kingship?”

Mencius said: “If you become a king by taking care of the people, no one can oppose you.”

曰、若寡人者、可以保民乎哉。曰、可。曰、何由知吾可也。

The king said: “Is someone like me capable of taking care of the people?”

Mencius said: “Sure.”

The king said: “How do you know that I can?”

曰、臣聞之胡齧曰、王坐於堂上、有牽牛而過堂下者、王見之、曰、牛何之。對曰、將以釁鐘。王曰、舍之、吾不忍其觶觫、若無罪而就死地。對曰、然則廢釁鐘與。曰、何可廢也。以羊易之。不識有諸。

“I heard this story from Hu He: He said you were sitting up in the main hall and a man walked past the lower part leading an ox. You saw this and asked: ‘What are you doing with the ox?’ He replied: ‘We are going to consecrate a bell with its blood.’ You said: ‘Let it go—I can’t stand to see the agony on its face, like that of an innocent person going to execution!’ The man then answered: ‘Shall we forget the consecration of the bell?’ You said: ‘How can it be forgotten? Substitute it with a sheep!’”

Mencius then added: “I don’t know if this is a true story.”

曰、有之。曰、是心足以王矣。百姓皆以王爲愛也、臣固知王之不忍也。

The king said: “It is.”

Mencius said: “If you possess this kind of mind, you are capable of true kingship. The people all accused you of being cheap, but I am convinced that you really could not stand the sight of the ox.”

王曰、然、誠有百姓者。齊國雖褊小、吾何愛一牛。卽不忍其觶觫、若無罪而就死地、故以羊易之也。

The king said: “You are right. Yet the people really did think I was being cheap. But the truth is, even though Qi is a fairly small kingdom, how could I begrudge a lousy ox? I really couldn’t stand to see the fear in its face, like that of an innocent man going to his execution. That’s why I changed it for a sheep.”

曰、王無異於百姓之以王爲愛也、以小易大、彼惡知之。王若隱其無罪而就死地、則牛羊何擇焉。王笑曰、是誠何心哉。我非愛其財而易之以羊也、宜乎百姓之謂我愛也。

Mencius said: “You should not think it strange that the people thought you were stingy. You changed a large animal for a small one, so how could they know your real motivation? If you were really pained at its innocently going to execution, what’s the difference between an ox and a sheep?”

The king laughed and said: “What *was* I really thinking? But I didn’t change it because of the expense—no wonder the people have called me cheap!”



曰、無傷也。是乃仁術也。見牛未見羊也。君子之於禽獸也、見其生、不忍見其死。聞其聲、不忍食其肉。是以君子遠庖廚也。

Mencius said: “You have not done wrong. What you did was an act of humaneness. You saw the ox, but had not seen the sheep. When it comes to animals, if the Noble Man has seen them while alive, he cannot stand to watch them die. If he hears their screams, he cannot stand to eat their meat. Therefore he stays away from the kitchen.”

王說曰。詩云。他人有心、予忖度之。夫子之謂也。夫我乃行之、反而求之、不得吾心。夫子言之、於我心有戚戚焉。此心之所以合於王者、何也。

The king was pleased and said: “It is said in the *Book of Odes*: ‘People have their minds, I fathom them.’ What you have just said is exactly what happened with me. But when I sought within myself, I couldn't really see my own motivations. As you have shown me, there is compassion in my heart, but how can this be sufficient for kingship?”

曰。有復於王者曰。吾力足以舉百鈞、而不足以舉一羽。明足以察秋毫之末、而不見輿薪。則王許之乎。曰。否。今因足以及禽獸、而功不至於百姓者、獨何與。然則一羽之不舉、爲不用力焉輿薪之不見、爲不用明焉。百姓之不見保、爲不用恩焉。故王之不王、不爲也、非不能也。

Mencius said: “Suppose someone said this to you: ‘I am strong enough to lift six hundred kilos, but not strong enough to lift a feather; my eyesight is sharp enough to scrutinize the tip of autumn down, but I cannot see a wagon load of firewood. Can you go along with this?’”

“Of course not.”

“Then isn't it quite odd that your compassion reaches to animals, but not down to the people? If the single feather is not lifted, it is because your strength is not used, and when the wagon-load of firewood is not seen it is because your vision is not used. The people's not experiencing your care is because your compassion is not used. Therefore your majesty's lack of true kingship is because of a lack of effort, not a lack of ability.”

曰。不爲者與不能者之形何以異。曰。挾太山以超北海、語人曰、我不能、是誠不能也、爲長者折枝語人曰。我不能。是不爲也、非不能也。故王之不王、非挾太山以超北海之類也王之不王、是折枝之類也。

The king asked: “Can you clarify the difference between non-effort and inability?”

Mencius replied: “If it is the case of taking Mt. T'ai under your arm and leaping over the North Sea with it, and saying: ‘I am unable’, then this is true inability. If it is the case of snapping a branch off a tree for an elder and you say ‘I am unable,’ this is non-effort, it is not inability. Thus, your majesty's not having a kingly hold over the people is not in the category of taking Mt. Tai under your arm and leaping over the North Sea.” It is the type of not breaking a branch.

老吾老、以及人之老幼吾幼。以及人之幼天下可運於掌。詩云。刑於寡妻、至于兄弟、以御於家邦。言舉斯心加諸彼而已。故推恩足以保四海、不推恩無以保妻子。古之人所以大過人者無他焉。善推其所爲而已矣。

If you take care of you own elders, the common people will do the same for their elders. If you are kind to your young, the common people will be kind to their young—you will hold the kingdom in the palm of your hand. The *Book of Odes* says:

His example affected his wife.

It reached to his brothers,

Such that he could manage

His clan and his state.

This means that if you just extend your heart to all others, and extend your compassion, it will be enough to take care of all those in the continent. If you do not extend your compassion, you will not even be able to take care of your own wife and children. The Way in which the ancients have surpassed all others is none other than this: Their goodness extended through everything they did, and nothing more.

今恩足以及禽獸、而功不至於百姓者、獨何與。權、然後知輕重度、然後知長短。物皆然、心爲甚、王請度之。  
抑王興甲兵、危士臣、構怨於諸侯、然後快於心與。

“Now your compassion is sufficient to reach to animals, yet lacks the effectiveness to reach the people. Isn't that something? By weighing we know what is light and heavy. By measuring we know long and short. All things are like this, and especially the mind, so why don't you measure it, king? Nowadays you build up your armaments, endanger your soldiers and officers and instigate trouble with other heads of state. Does this give you pleasure?”

王曰。否。吾何快於是。將以求吾所大欲也。

“No, how could I enjoy this? I do it to get what I *really* want.”

曰。王之所大欲、可得聞與。王笑而不言。曰。爲肥甘不足以口與。輕煖不足於體與。抑爲采色不足視於目與。聲音不足聽於耳與。便嬖不足使令於前與。王之諸臣、皆足以供之。而王豈爲是哉。曰。否。吾不爲是也。曰。然則王之所大欲、可知已。欲辟土地、朝秦楚、莅中國、而撫四夷也。以若所爲、求若所欲、猶緣木而求魚也。

Mencius said: “What is it that you *really* want?”

The king just smiled and kept his mouth shut.

Mencius continued: “Are all your rich and sweet foods not enough for your taste? Is your wardrobe of winter and summer clothes not enough for your body? Or do you not have enough fancy toys to satisfy your eyes? Do you not have enough music to satisfy your ears? Or do you not have enough servants and concubines to come before you and serve you? All your ministers can certainly get all these things for you, so how can you still want more of these?”

The king said: “No, I don't want these.”

“Then it is obvious what it is you really want,” said Mencius, “you want to expand your territory, make vassals of Qin and Chu, rule the Middle Kingdom, get control over the outlying tribes. Doing the kinds of things you have been doing to get what you want is like climbing a tree to catch fish.”

王曰。若是其甚與。曰。殆有甚焉。緣木求魚、雖不得魚、無後災。以若所爲、求若所欲、盡心力而爲之、後必有災。曰。可得聞與。曰。鄒人與楚人戰、則王以爲孰勝。曰。楚人勝。曰。然則小固不可以敵大、寡固不可以敵衆、弱固不可以敵彊。海內之地、方千里者九、齊集有其一以服八、何以異於鄒敵楚哉。蓋亦反其本矣。

“Is it that bad?”

“Even worse. If you climb a tree to catch fish, even though you won't catch anything, there will be no great calamity. But if you completely devote all of your energies to getting what you want in this way, you are sure to meet with disaster.”

The king said: “Can you explain how?”

Mencius said: “If there is a war between Zou and Chu, who do you think will win?”

“Chu will win.”

“You are right, and that means that you know that a small state cannot go up against a large state, that a few cannot oppose many, that the weak cannot contend with the strong. The continental territories of one thousand square *li* are nine in number and Qi (your kingdom) only makes for one. If with one part you try to subdue the other eight, how is this different from Zou's fighting Chu? Please reflect on this essential point.”

今王發政施仁、使天下仕者皆欲立於王之朝、耕者皆欲耕於王之野、商賈皆欲藏於王之市、行旅皆欲出於王之塗、天下之欲疾其君者、皆欲赴愬於王。其若是、孰能禦之。

“Now if you initiate a government based on goodness, all the officials in the realm will want to come to your court; all the farmers will want to plow your fields; the merchants will want to store their goods in your marketplaces; all the travelers will want to go by your roads, and all the people in the land who are oppressed by their rulers will want to come to you for help. If they feel this way, who will be able to stop them?”

王曰。吾惛、不能進於是矣。願夫子輔吾志、明以教我。我雖不敏、請嘗試之。

The king said: “I am dull-witted, and unable to carry this out. Please help me clarify my will by instructing me. Even though I am not so sharp, I will try to do it.”

曰。無恆產而有恆心者、惟士爲能。若民、則無恆產、因無恆心。苟無恆心、放辟邪侈、無不爲已。及陷於罪、然後從而刑之、是罔民也。焉有仁人在位、罔民而可爲也。

Mencius said: “Only a *shi* is able to keep a steady mind without a steady livelihood. If the common people lack a steady livelihood, they cannot be secure. If they are not secure, there is nothing they will not do in terms of criminal, depraved and selfish acts. For you to follow them up and punish them once they have committed crimes in this situation is entrapment. How could a benevolent man rule and at the same time entrap his people?”

是故、明君制民之產、必使仰足以事父母、俯足以畜妻子樂歲終身飽、凶年免於死亡。然後驅而之善、故民之從之也輕。今也制民之產、仰不足以事父母、俯不足以畜妻子樂歲終身苦、凶年不免於死亡。此惟救死而恐不贍、奚暇治禮義哉。

“Therefore the intelligent ruler will regulate the livelihood of his people so that they have enough to support their parents and their own children. In good years they will eat their full, and in bad years they will never starve. After this you can goad them toward the good, because they will follow easily. As it stands now, you regulate the livelihood of the people in such a way that they do not have enough to take care of their parents *or* their children. They suffer even in the good years, and in the bad years they cannot escape death. All they can do is try to avoid starving to death, all the time fearing that they will not make it. What kind of free time will there be to cultivate Propriety and fairness?”

王欲行之、則盍反其本矣。五畝之宅、樹之以桑、五十者可以衣帛矣。雞豚狗彘之畜、無失其時、七十者可以食肉矣。百畝之田、勿奪其時。八口之家可以無飢矣。謹庠序之教、申之以孝悌之義、頒白者不負戴於道路矣。老者衣帛食肉、黎民不飢不寒然而不王者、未之有也。

“If you really want to bring this about, you'd better get back to the basics. If mulberry trees are planted on plots of one acre, people in their fifties can wear silk. If you do not pull the men away for battle during the breeding times of your livestock, people in their seventies can eat meat. If the proper planting, cultivation and harvesting times are not missed, the family of eight that lives off a twenty-acre farm will not go hungry. Pay careful attention to education, teaching the fairness of filial piety and fraternity, and the gray-haired will not be seen in the streets carrying heavy burdens on their backs.”

“There has never been a case where the elderly wore silk and ate meat, and the black-haired people suffered from neither hunger nor cold, where the kingship was not genuinely respected.”

## 1B. King Hui of Liang: Part Two 梁惠王下

### [1B:10]

Preliminary note: *Qi attacked the state of Yan in the northwest in the autumn of 315 BCE. Yen's prince, a weakling, had resigned his throne to his prime minister, and great confusion ensued, so that the people welcomed the appearance of the troops of Qi and made no resistance to them. Kuang Chang, the friend of Mencius mentioned in 4B:30 and 3B:10 led the Qi armies. The king and Heir Apparent of Yan were both killed.*

莊暴見孟子曰、暴見於王、王語暴以好樂、暴未有以對也。曰、好樂何如。孟子曰、王之所好樂甚、則齊國其庶幾乎。他日、見於王曰、王嘗語莊子以好樂、有諸。王變乎色、曰、寡人非能好先王之樂也、直好世俗之樂耳。曰、王之所好樂甚、則齊其庶幾乎。今之樂、由古之樂也。曰、可得聞與。曰、獨樂樂、與人樂樂、孰樂。曰、不若與人。曰、與少樂樂、與衆樂樂、孰樂。曰、不若與衆。臣請爲王言樂。

今王鼓樂於此、百姓聞王鐘鼓之聲、管籥之音、舉疾首蹙頰而相告曰、吾王之所好樂、夫何使我至於此極也。父子不相見、兄弟妻子離散。今王田獵於此、百姓聞王車馬之音、見弱旄之美、舉疾首蹙頰而相告曰、吾王之所好田獵、夫何使我至於此極也。父子不相見、兄弟妻子離散。此無他、不與民同樂也。

Qi attacked Yan and conquered it. King Xuan of Qi said to Mencius, “Some say I should occupy Yen and some say I shouldn't. For a major kingdom to overcome another major kingdom of approximately equal strength and do it within fifty days is beyond just the manpower of the conquering army. If I do not occupy Yen, I may experience some bad fate; but what will happen, on the other hand, if I occupy it?”

Mencius replied, “If you occupy it Yen and its people are really happy, then do so. In ancient times King Wu had this experience. If you try to occupy it and its people are against you, then you shouldn't occupy it. In ancient times King Wen had this experience.”

“When a major power attacks another and its armies are greeted by the people with gifts of food, etc., how could there be any other reason except that they are trying to get out of awful circumstances under their own ruler? But if, on the other hand, the people see you as a greater evil than their own dictator, they will never stop their resistance.”

**[1B:11]** Qi, having attacked Yan, occupied it. The surrounding states began to plan to come to the aid of Yan. King Xuan of Qi said, “The surrounding powers are planning to attack me. How should I deal with them?”

Mencius replied, “I have heard of a king with only seventy square *li* ruling the whole land—that was Tang. But I have never heard of a King with a thousand square *li* (like you) having to be in fear. The *Book of History* says:”

When Tang first began his war of punishment, he started with (the kingdom of) Go. The whole world believed in him, and so as his campaign went east, the tribes of the west became impatient, and as he went south, the tribes of the north became impatient. They all said: ‘Why does he liberate us last?’

The people waited for him the way we wait for rain after a long drought. The merchants continued their buying and selling and the farmers carried on their farming. (When he came to conquer,) Tang punished their rulers, but took care of the common people. He was like the much-needed rainfall and the people were happy. Again, the *Book of History* says: “We await our King. When he comes, all will be restored.”

Now the prince of Yen was a tyrant, and you went and punished him. Yen's people thought you were saving them from oppression and they greeted your army with gifts of food. But now you murder Yen's family, chain up his younger relatives, destroy the ancestral temples and rob people's treasures. How can you expect them to take this?

The world may fear your power, but if you keep trying to expand your influence and do not practice Humane government, the armies of the rest of the land will rise up to oppose you. You must issue orders at once to release the captives and stop the looting. Confer with the people of Yen. Appoint a ruler for them and then get out of there. Then those who are capable of hurting you will not attack.

齊宣王問曰。文王之囿、方七十里、有諸。孟子對曰。於傳有之。

曰。若是其大乎。曰。民猶以爲小也。曰。寡人之囿、方四十里、民猶以爲大、何也。曰。文王之囿、方七十里、芻蕘者往焉、雉兔者往焉、與民同之民以爲小、不亦宜乎。

臣始至於境、問國之大禁、然後敢入。臣聞郊關之內、有囿方四十里殺其麋鹿者、如殺人之罪則是方四十里、爲阱於國中民以爲大、不亦宜乎。

### 3.2. (2.3)

齊宣王問曰。交鄰國、有道乎。孟子對曰。有。惟仁者能以大事小是故。湯事葛、文王事昆夷。惟智者爲能以小事大故大王事獯鬻、句踐事吳。

以大事小者、樂天者也以小事大者、畏天者也。樂天者保天下、畏天者保其國。

詩云。畏天之威、於時保之。

王曰。大哉言矣、寡人有疾、寡人好勇。

對曰。王請無好小勇。夫撫劍疾視曰。彼惡敢當我哉。此匹夫之勇、敵一人者也。王請大之。

詩云。王赫斯怒、爰整其旅以遏徂莒、以篤周祜、以對於天下。此文王之勇也。文王一怒而安天下之民。

書曰。天降下民、作之君、作之師。惟曰。其助上帝、寵之四方有罪無罪、爲我在、天下曷敢有越厥志。一人橫行於天下、武王恥之此武王之勇也。而武王亦一怒而安天下之民。

今王亦一怒而安天下之民、民惟恐王之不好勇也。

### 3.3. (2.4)

齊宣王見孟子於雪宮。王曰。賢者亦有此樂乎。孟子對曰。有。人不得、則非其上矣。

不得而非上者、非也爲民上而不與民同樂者、亦非也。

樂民之樂者、民亦樂其樂、憂民之憂者、民亦憂其憂。樂以天下、憂以天下然而不王者、未之有也。

昔者齊景公問於晏子曰。吾欲觀於轉附朝儻、遵海而南、放於琅邪吾何修而可以比於先王觀也。

晏子對曰。善哉問也。天子適諸侯曰巡狩巡狩者、巡所守也。諸侯朝於天子曰述職述職者、述所職也、無非事者。春省耕而補不足、秋省斂而助不給。夏諺曰。吾王不遊、吾何以休。吾王不豫、吾何以助。一遊一豫、爲諸侯度。

今也不然。師行而糧食飢者弗食、勞者弗息睚眦胥讒、民乃作慝、方命虐民、飲食若流流連荒亡、爲諸侯憂。

從流下而忘反謂之流從流上而忘反、謂之連從獸無厭、謂之荒樂酒無厭、謂之亡。

先王無流連之樂、荒亡之行。

惟君所行也。

景公說、大戒於國、出舍於郊、於是始興發補不足。召太師曰。爲我作君臣相說之樂。蓋微招角招是也。其詩曰。畜君何尤。畜君者、好君也。

### 3.4. (2.5)

齊宣王問曰。人皆謂我毀明堂毀諸。已乎。

孟子對曰。夫明堂者、王者之堂也。王欲行王政、則勿毀之矣。

王曰。王政可得聞與。對曰。昔者文王之治其岐也。耕者九一、仕者世祿、關市譏而不征、澤梁無禁、罪人不孥。老而無妻曰鰥、老而無夫曰寡、老而無子曰獨、幼而無父曰孤。此四者、天下之窮民而無告者文王發政施仁、必先斯四者。詩云。哿矣富人、哀此殍獨。

王曰。善哉言乎。曰。王如善之、則何爲不行。王曰。寡人有疾。寡人好貨。對曰。昔者公劉好貨詩云。乃積乃食、乃裹餼糧於橐於囊、思戢用光弓矢斯張、干戈戚揚。爰方啟行。故居者有積食、行者有裹糧也然後可以爰方啟行。王如好貨、與百姓同之、於王何有。

王曰。寡人有疾。寡人好色。對曰。昔者大王好色、愛厥妃詩云。古公亶父、來朝走馬率西水滸、至於岐下爰及姜女、聿來胥宇。當是時也、內無怨女、外無曠夫王如好色、與百姓同之、於王何有。

### 3.5. (2.6)

孟子謂齊宣王曰。王之臣、有託其妻子於其友、而之楚遊者比其反也、則凍餒其妻子。則如之何。王曰。棄之。



曰。士師不能治士、則如之何。王曰。已之。

曰。四境之內不治、則如之何。王顧左右而言他。

### 3.6. (2.7)

孟子見齊宣王曰。所謂故國者、非謂有喬木之謂也、有世臣之謂也、王無親臣矣昔者所進、今日不知其亡也。

王曰。吾何以識其不才而舍之。

曰。國君進賢、如不得已、將子卑踰尊、疏踰戚、可不慎與。

左右皆曰賢、未可也。諸大夫皆曰賢、未可也國人皆曰賢然後察之見賢焉、然後用之。左右皆曰不可、勿聽諸大夫皆曰不可、勿聽國人皆曰不可、然後察之見不可焉、然後去之。

左右皆曰可殺、勿聽諸大夫皆曰可殺、勿聽國人皆曰可殺、然後察之見可殺焉、然後殺之。故曰。國人殺之也。

如此、然後可以爲民父母。

### 3.7. (2.8)

齊宣王問曰。湯放桀、武王伐紂、有諸。孟子對曰。於傳有之。

曰。臣弑其君可乎。

曰。賊仁者謂之賊、賊義者謂之殘殘賊之人、謂之一夫。聞誅一夫紂矣。未聞弑君也。

### 3.8. (2.9)

孟子見齊宣王曰。爲巨室、則必使工師求大木。工師得大木、則王喜、以爲能勝其任也。匠人斲而小之、則王怒、以爲不勝其任矣。夫人幼而學之、壯而欲行之王曰。姑舍女所學而從我。則何如。

今有璞玉於此、雖萬鎰、必使玉人彫琢之。至於治國家、則曰。姑舍女所學而從我。則何以異於教玉人彫琢哉。

### 3.9. (2.10)

齊人伐燕、勝之。

宣王問曰。或謂寡人勿取、或謂寡人取之。以萬乘之國、伐萬乘之、五旬而舉之、人力不至於此不取必有天殃、取之何如。

孟子對曰。取之而燕民悅、則取之。古之人有行之者、武王是也。取之而燕民不悅、則勿取。古之人有行之者、文王是也。

以萬乘之國、伐萬乘之國、簞食壺漿以迎王師、豈有他哉、避水火也如水益深、如火益熱、亦運而已矣。

### 3.10. (2.11)

齊人伐燕、取之。諸侯將謀救燕。宣王曰。諸侯多謀伐寡人者、何以待之。孟子對曰。臣聞七十里爲政於天下者、湯是也。未聞以千里畏人者也。

書曰。湯一征自葛始、天下信之、東面而征西夷怨、南面而征北狄怨、曰。奚爲後我。民望之、若大旱之望雲霓也歸市者不止、耕者不變誅其君而弔其民、若時雨降、民大悅。書曰。徯我后、后來其蘇。

今燕虐其民、王往而征之、民以爲將拯己於水火之中也、簞食壺漿以迎王師。若殺其父兄、係累其子弟、毀其宗廟、遷其重器、如之其可也。天下固畏齊之彊也、今又倍地而不行仁政、是動天下之兵也。

王速出令。反其旄倪、止其重器謀於燕衆、置君而後去之則猶可及止也。

### 3.11. (2.12)

鄒與魯鬬。穆公問曰。吾有司死者三十三人、而民莫之死也。誅之、則不可勝誅不誅、則疾視其長上之死而不救。如之何則可也。

孟子對曰。凶年饑歲、君之民、老弱轉乎溝壑、壯者散而之四方者、幾千人矣而君之食廩實、府庫充、有司莫以告。是上慢而殘下也。曾子曰。戒之戒之、出乎爾者、反乎爾者也。夫民今而後得反之也、君無尤焉。

君行仁政、斯民親其上、死其長矣。

### 3.12. (2.13)

滕文公問曰。滕、小國也間於齊楚、事齊乎事楚乎。

孟子對曰。是謀非吾所能及也。無已、則有一焉。鑿斯池也、築斯城也、與民守之、效死而弗去、則是可爲也。

### 3.13. (2.14)

滕文公問曰。齊人將築薛、吾甚恐如之何則可。

孟子對曰。昔者大王居邠、狄人侵之、去之岐山之下居焉。非擇而取之、不得已也。

苟爲善、後世子孫必有王者矣。君子創業垂統、爲可繼也。若夫成功、則天也。君如彼何哉。彊爲善而已矣。

### 3.14. (2.15)

滕文公問曰。滕、小國也竭力以事大國、則不得免焉。如之何則可。孟子對曰。昔者大王居邠、狄人侵之事之以皮幣、不得免焉事之以犬馬、不得免焉事之以珠玉、不得免焉。乃屬其耆老而告之曰。狄人之所欲者、吾土地也。吾聞之也。君子不以其所以養人者害人。二三子何患乎無君。我將去之。去邠、踰梁山、邑于岐山之下居焉。邠人曰。仁人也、不可失也。從之者如歸市。

或曰。世守也、非身之所能爲也、效死勿去。

君請擇於斯二者。

### 3.15. (2.16)

魯平公將出、嬖人臧倉者請曰。他日君出、則必命有司所之今乘輿已駕矣、有司未不知所之、敢請。公曰。將見孟子。曰。何哉君所爲輕身以先於匹夫者。以爲賢乎。禮義由賢者出、而孟子之後喪踰前喪君無見焉。公曰。諾。

樂正子入見、曰。君奚爲不見孟軻也。曰。或告寡人曰。孟子之後喪踰前喪、是以不往見也。曰。何哉君所謂踰者。前以士、後以大夫、前以三鼎、而後以五鼎與。曰。否。謂棺槨衣衾之美也。曰。非所謂踰也、貧富不同也。

樂正子見孟子曰。克告於君、君爲來見也、嬖人有臧倉者沮君、君是以不果來也。曰。行或使之、止或尼之、行止非人所能也。吾之不遇魯侯、天也。臧氏之子、焉能使子不遇哉。

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## 2A. Gong Sun Chou (part one) 公孫丑上

## 2A:1. 公孫丑上

公孫丑問曰。夫子當路於齊、管仲、晏子之功、可復許乎。 孟子曰。子誠齊人也、知管仲、晏子而已矣。

Gongsun Chou asked: “If you were to handle the government of Qi, would you be able to repeat the accomplishmentss of Guan Zhong or Yanzi?” Mencius said, “You are truly of man of Qi: you know about Guan Zhong and Yanzi, and nothing more.”

或問乎曾西曰。吾子與子路孰賢。曾西蹴然曰。吾先子之所畏也。曰。然則吾子與管仲孰賢。曾西艱然不悅、曰。爾何曾比予於管仲。管仲得君如彼其專也、行乎國政如彼其久也、功烈如彼其卑也。爾何曾比予於是。

[Mencius said:] Someone asked Zeng Xi: “Who is superior in terms of character, you or Zi Lu?” Zeng Xi, evidently surprised, answered: “Even my father was in awe of him.” The questioner pursued: “In that case, who is superior in terms of character, you or Guan Zhong?” Not hiding the displeasure in his face, Zeng Xi said: “How dare you compare me with Guan Zhong? Guan Zhong, once gaining the confidence of the ruler, was long entrusted with the full management of the state, yet his achievements were negligible. How can you compare me to him?”

曰。管仲、曾西之所不爲也、而子爲我願之乎。

[Mencius] said: “Zeng Xi was not willing to be compared to Guan Zhong, and yet you expect it of me?”

曰。管仲以其君霸、晏子以其君顯管仲、晏子猶不足爲與。

[Gongsun Chou] said: “Guan Zhong made his ruler supreme; Yan Zi made his ruler famous. Are Guan Zhong and Yan Zi are still not fit to be emulated? ”

曰。以齊王由反手也。

[Mencius] said: “To make Qi into a real king would be as easy as turning over one's hand.”

曰。若是、則弟子之感滋甚。且、以文王之德、百年而後崩、猶未洽於天下。武王、周公繼之、然後大行。今言王若易然、則文王不足法與。

Gongsun Chou said: “If this is true, I am even more perplexed. Moreover, even the virtue of King Wen, who lived a hundred years before perishing, was not fully realized throughout the world. It was only due to the subsequent efforts of King Wu, followed by the

Duke of Zhou, that [the establishment of Zhou] was fully carried out . If you now say being a real king is easy, then cannot King Wen be taken as an example? ”

曰。文王何可當也。由湯至於武丁、賢聖之君六七作天下歸殷久矣、久則難變也。武丁朝諸侯、有天下、猶運之掌也。紂之去武丁、未久也、其故家遺俗、流風善政、猶有。存者又有微子、微仲、王子比干、箕子、膠鬲、皆賢人也、相與輔相之故久而後失之也。尺地莫非其有也、一民莫非其臣也。然而文王猶方百里起、是以難也。

[Mencius] said: “How can King Wen <sup>6</sup> be matched? From Tang to Wuding, there were six or seven wise rulers, and the realm was indeed based on the Yin <sup>7</sup> for a long time. Having lasted long, it was difficult to change. When Wuding summoned nobles to court, he handled the world as if he were spinning it in the palm of his hand. The interval between Zhou and Wu Ding <sup>8</sup> was not long, and hence the ancient traditions and customs persisted along with good government, which still remained. There were also Weizi, Wei Zhong, the prince Bi Gan, Jizi, and Jiao Ge, all of whom were worthy men. They served in turn they served as ministers [to Zhou], and therefore the reign did not so readily collapse. There was not a foot of land he did not control, and not a single citizen who was not his subject. Yet King Wen arose from a territory of just one hundred square *li*, and therefore it was challenging for him.”

齊人有言曰。雖有智慧、不如乘勢雖有鎡基、不如待時。今時則易然也。夏后、殷、周之盛、地未有過千里者也。而齊有其地矣。雞鳴狗吠相聞、而達乎四境。而齊有其民矣。地不改辟矣、民不改聚矣。行仁政而王、莫之能禦也。

The people of Qi have a saying: “Having wisdom is not as good as taking advantage of the right opportunity. Having a good farming equipment <sup>9</sup> is not as good as waiting for the right season.” Now, the present time is one in which it would be easy to succeed. When the Xia dynasty, the Yin, and the Zhou rose up, none of these upstart had more than a 1,000 *li* of territory. But Qi [you] have this territory. The neighbors are near enough to hear each other's fowl squawking and dogs barking throughout the realm, so Qi certainly has the requisite population. Further territory need not be opened up, and new people need not be gathered. If you ran a humane government, who could impede you?

且王者之不作、未有疏於此時者也。民之憔悴於虐政、未有甚於此時者也。飢者易爲食、渴者易爲飲。

Now, we have never waited this long for the appearance of a [true] king, and there has never been a worse time than this in terms of the people suffering from an oppressive government. It is easy to get the hungry to eat, and the thirsty to drink. <sup>10</sup>

孔子曰。德之流行、速於置郵而傳命。

Confucius said: “The disseminating of virtue is faster than transmitting orders through the mail.”

當今之時、萬乘之國行仁政、民之悅之、猶解倒懸也。故事半古之倍之人、功必倍之惟此時爲然。

If, at the present time, in a state of 10,000 carriages, you were to run a humane government, the people would be as delighted as prisoner being released from being hung by his ankles. We are living in a time when a man possessing half the ability of the ancients could double their accomplishments.

## 2A:2. 公孫丑上

公孫丑問曰、夫子加齊之卿相、得行道焉。雖由此霸王不異矣、如此、則動心否乎。

**[2A:2]** Gong Sun Chou asked Mencius: “Let's say you were to become the prime minister of Qi and have the opportunity to set up a good government. Even though your power would really not be different from that of a king, in handling this, wouldn't you lose your mental stability?”

孟子曰、否。我四十不動心。

Mencius said, “No. I haven't lost my mental stability since I was forty.” <sup>11</sup>

曰、若是、則夫子過孟賁遠矣。

Chou said, “Then you have far surpassed Meng Pan.”

曰、是不難。告子先我不動心。

Mencius said, “It is not so difficult. Gaozi attained mental stability at a younger age than I.”

曰、不動心有道乎。

“Is there a method for attaining mental stability?” asked Chou.

曰、有。北宮黝之養勇也。不膚撓、不目逃思。以一毫挫於人、若撻之於市朝。不受於褐寬博、亦不受於萬乘之君。視刺萬乘之君、若刺褐夫。無嚴諸侯。惡聲至、必反之。

“There is. For example, Bei Gong Yu had a method of developing his courage. When attacked, he would neither flinch nor turn away his eyes. If someone touched a single hair on his body, he would regard it as if he had been publicly beaten in the marketplace. What he would not take from a bum in the street, he would not take from the rule of a ten-thousand chariot state. He regarded the stabbing of a ruler of such a state just the same as the stabbing of a bum. He had no fear of the great nobles. If slanderous words reached his ears, he would never let it go by without revenge.”

孟施舍之所養勇也。曰、視不勝猶勝也。量敵而後進、慮勝而後會、是畏三軍者也。舍豈能爲必勝哉。能無懼而已矣。

Meng Shishe also had a method of developing his courage. He said: “I regard victory and defeat as the same. To gauge the enemy and then attack; to plan the victory and then engage—this is to be afraid of the opposing army. How can I be sure of winning? I can only be fearless, and that's all.”

孟施舍似曾子、北宮黝似子夏。夫二子之勇、未知其孰賢。然而孟施舍守約也。昔者曾子謂子襄曰、子好勇乎。吾嘗聞大勇於夫子矣。自反而不縮、雖褐寬博、吾不憚焉。自反而縮、雖千萬人吾往矣。

Meng Shishe was like Zeng Zi. Bei Gong Yu was like Zi Xia. Between Bei Gong and Meng, I don't know who is better, but Meng Shishe focused on the essentials. For example, in the past, Zeng Zi said to Zi Xiang: “So, you like bravery, do you? I have heard from our Master about great bravery. If I reflect on myself and find that I am not right, then won't I even fear facing a coarse fellow the street? But if I reflect on myself and find myself to be right, then even if it be an army of one hundred thousand, I will go forward.”

「孟施舍之守氣、又不如曾子之守約也。」

But Meng Shishe's preservation of his *qi* <sup>12</sup> is still not equal to Zeng Zi's preservation of the essentials.

曰、「敢問夫子之不動心、與告子之不動心、可得聞與。」 「告子曰、不得於言、勿求於心不得於心、勿求於氣。不得於心、勿求於氣、可不得於言、勿求於心、不可。夫志、氣之帥也氣、體之充也。夫志至焉、氣次焉。故曰、持其志、無暴其氣。」

Chou asked, “Will you please tell me about your ‘mental stability’ in relation to Gao Zi's ‘mental stability’?”

Mencius replied, “Gao Zi says that what cannot be attained through words should not be sought for in the mind, and that what cannot be attained in the mind should not be sought for through the *qi*. This latter proposition is correct, but the first one is not. The *will* is

the director of the *qi*, and the *qi* is something that permeates the body. So the will is primary and the *qi* is secondary. Therefore, it is said: ‘Hold on to your will; do not scatter your *qi*.’”

「既曰、志至焉、氣次焉。又曰、持其志、無暴其氣者、何也。」

Chou said, “You just said that the will is primary; and the *qi* is secondary. Now you say, ‘hold on to your will, don't scatter your *qi*.’ Why do you say this?”

曰、「志壹則動氣、氣壹則動志也。今有蹶者趨者、是氣也、而反動其心。」

Mencius said, “The will influences the *qi* and the *qi* influences the will. For instance, jumping and running, though most directly concerned with the *qi*, also have an effect on the mind.”

「敢問夫子惡乎長。」

“May I ask in what it is that you are superior?”

曰、「我知言、我善養吾浩然之氣。」

“I understand language, and I am good at nourishing my vast *qi*.”

「敢問何謂浩然之氣。」

“What do you mean by ‘vast *qi*’?”

曰、「難言也。」 「其爲氣也、至大至剛以直、養而無害、則塞于天地之間。其爲氣也、配義與道無是、餒矣。是集義所生者、非義襲而取之也。行有不慊於心、則餒矣。我故曰、告子未嘗知義、以其外之也。必有事焉而勿正。心勿忘、勿助長也。無若宋人然。宋人有閔其苗之不長而揠之者。芒芒然歸、謂其人曰、今日病矣、豫助苗長矣。其子趨而往視之、苗則槁矣。天下之不助苗長者寡矣。以爲無益而舍之者、不耘苗者也。助之長者、揠苗者也。非徒無益、而又害之。」

“That is difficult to explain. *qi* can be developed to great levels of quantity and stability by correctly nourishing it and not damaging it, to the extent that it fills the space between Heaven and Earth. In developing *qi*, if you are connected with a sense of Justice



and the Way, you will never be in want of it. It is something that is produced by cultivating a sense of Justice, and is not something that you can grab from superficial attempts at Justice. If you act without mental composure, you will become *qi*-starved.”

“Therefore I would say that Gao Zi has not yet understood Justice, since he regards it as something external. You must be willing to work at it, understanding that you cannot have precise control over it. You can't forget about it, but you can't force it to grow, either.”

“You don't want to be like the man from Song. There was a man from Song who was worried about the slow growth of his crops and so he went and yanked on them to accelerate their growth. Empty-headed, he returned home and announced to his people: ‘I am so tired today. I have been out stretching the crops.’ His son ran out to look, but the crops had already withered. Those in the world who don't ‘help their crops by pulling’ are few indeed. There are also those who regard all effort as wasteful and don't even weed their crops. But those who think they can hurry their growth along by forcing it, are not only not helping their *qi*, but actually harming it!”

「何謂知言。」

Chou asked, “What do you mean when you say ‘I understand language’?”

曰、「諛辭、知其所蔽。淫辭、知其所陷。邪辭、知其所離。遁辭、知其所窮。生於其心、害於其政。發於其政、害於其事。聖人復起、必從吾言矣。」

Mencius said, “When I hear deceptive speech, I know what it is covering up. When I hear licentious speech, I know its pitfalls. When I hear crooked speech, I know where it departs from the truth. When I hear evasive speech, I know its emptiness. Once born in a person's mind, these words harm the government. Spreading through the government, they damage all sorts of affairs. When a future sage appears, he will attest to my words.”

宰我、子貢善爲說辭。冉牛、閔子、顏淵善言德行。孔子兼之、曰。我於辭命則不能也。然則夫子既聖矣乎。

Chou said: “Zai Wo and Zi Gong were eloquent. Zan Niu, Min Zi, and Yan Yuan also spoke well but were known for their virtuous conduct. Confucius embodied both, but when questioned about it, said, ‘When it comes to speaking, I am not so good.’ In this case are you (Mencius) a sage?”

曰。惡。是何言也。昔者子貢、問於孔子曰。夫子聖矣乎。孔子曰。聖則吾不能。我學不厭而教不倦也。子貢曰。學不厭、智也。教不倦、仁也。仁且智、夫子既聖矣。夫聖、孔子不居、是何言也。

Mencius said: “How can you ask me this? When Zi Gong asked Confucius if he was a sage, Confucius said, ‘Sagehood is beyond me. I study without getting bored and teach without getting tired.’ Zi Gong said: ‘Studying without boredom is wisdom, teaching without weariness is humaneness. Having humaneness and wisdom, you are a sage indeed, Master!’”

Now if Confucius could not accept the name of “sage,” how can I?

昔者竊聞之。子夏、子游、子張皆有聖人之一體。冉牛、閔子、顏淵則具體而微。敢問所安。

Chou said, “I once heard this: Zi Xia, Zi Lu, and Zi Chang all had one piece of sagehood, and Zan Niu, Min Zi, and Yan Yuan embodied it fully, though in an unmanifest way. May I ask where you stand among these men?”

曰。姑舍是。

“Let's leave this aside for now.” said Mencius.

曰。伯夷、伊尹何如。

Chou then asked, “What about Bo Yi and I Yin?”

曰。不同道。非其君不事、非其民不使。治則進、亂則退、伯夷也。何事非君、何使非民。治亦進、亂亦進、伊尹也。可以仕則仕、可以止則止、可以久則久、可以速則速、孔子也。皆古聖人也、吾未能有行焉。乃所願、則學孔子也。

Mencius said, “They had different ways. The way of not serving a ruler he didn't respect, not taking charge of a people whom he didn't approve; coming forward when there was good government and retiring when there was disorder—this was the way of Bo Yi.”

“Serving any ruler, taking charge of any people; coming forward when there was good government, coming forward when there was disorder—this was the way of I Yin.”

“Serving when it was proper to serve, retiring when it was proper to retire; continuing long when it was proper and finishing quickly where it was proper—this was the way of Confucius. I have not yet been able to conduct myself in the way of the ancient sages. But if I could study with one of them, I would choose Confucius.”

伯夷、伊尹於孔子、若是班乎。

“Were Bo Yi and I Yin comparable to Confucius?”

曰。否。自有生民以來、未有孔子也。

“No way,” Mencius replied. “Since the beginning of human existence, there has never been anyone like Confucius.”

曰。然則有同與。

“But weren't there at least some ways in which these men were equal to him?”

曰。有。得百里之地而君之、皆能以朝諸侯有天下。行一不義、殺一不辜而得天下、皆不爲也。是則同。

“Sure. If any of them were to be the ruler of a territory of one hundred *li*, they would be able to get all the nobles to come to *their* court, and soon they would have control of the whole realm. And if the acquisition of the realm required a single unjust act, or the murder of one innocent man, they would not do it. In this, they would be the same.”

曰。敢問其所以異。

曰。宰我、子貢、有若、智足以知聖人。汙、不至阿其所好。宰我曰。以予觀於夫子、賢於堯舜遠矣。子貢曰。見其禮而知其政、聞其樂而知其德。由百世之後、等百世之王、莫之能違也。自生民以來、未有夫子也。有若曰。豈惟民哉。麒麟之於走獸、鳳凰之於飛鳥、太山之於丘垤、河海之於行潦、類也。聖人之於民、亦類也。出於其類、拔乎其萃、自生民以來、未有盛於孔子也。

“Then may I ask how they would differ?”

Mencius said: “Zai Wo, Zi Gong, and Yu Ruo all had enough wisdom to recognize a sage. If any one of them was in a low position, he would never have resorted to flattery to get something more desirable.”

“Zai Wo said, ‘From what I have seen of our Master, he was far superior to Yao and Shun.’”

“Zi Gong said, ‘I have seen his propriety and have understood his ways of government. I have heard his music and recognize his virtue. From a hundred generations after, through a hundred generations of kings, he has made no mistakes in judgment. From the beginning of human existence, there has never been anyone like the Master.’”

“Yu Ruo said, ‘How it be so only among men? Among beasts there is the Qilin; among birds there is the Phoenix; among hills, Mt. Tai; among puddles and rivulets, the rivers and oceans. Now, each of these is of the same species, and the sage is of the same species as man, but he emerges from the group and stands out from the crowd. From the beginning of human existence, there has never been one as outstanding as Confucius.’”

孟子曰。以力假仁者霸。霸必有大國。以德行仁者王、王不待大。湯以七十里、文王以百里。以力服人者、非心服也、力不贍也。以德服人者、中心悅而誠服也、如七十子之服孔子也。 詩云。自西自東、自南自北、無思不服。此之謂也。

**[2A:3]** Mencius said, “He who uses force as a pretense of humaneness is a hegemon. But such a hegemon must have a large state in order to be effective. The man who uses his virtue to practice humaneness is the true king. To be a real king you don't need an especially large territory. Tang did it with only seventy *li* and King Wen did it with only one hundred *li*. When you use your power to make people follow, they will never follow with their hearts; they follow only because they don't have enough strength to resist. When people follow virtue, they are happy from the bottom of their hearts, and they follow sincerely, the way the seventy disciples followed Confucius. The *Book of Odes* says:”

From the west, from the east,

From the south, from the north;

No one thought of not following.

This is what I am talking about.

孟子曰。仁則榮、不仁則辱。今惡辱而居不仁、是猶惡溼而居下也。如惡之、莫如貴德而尊士。賢者在位、能者在職。國家閒暇、及是時明其政刑。雖大國、必畏之矣。 詩云。迨天之未陰雨、徹彼桑土、綢繆牖戶。今此下民、或敢侮予。孔子曰。爲此詩者、其知道乎。能治其國家、誰敢侮之。

**[2A:4]** Mencius said: “Humaneness brings glory and non-humaneness brings disgrace. So if you hate disgrace but still involve yourself in what is not humane, it is like hating moisture and living in a basement. If you really hate it, you should honor virtue and respect the good. Install good men into positions of rank and give jobs to people of ability. When your government has a respite (e.g. times of peace), you should take the opportunity to clarify your governmental procedures and legal codes. If you do this, even larger states will have a healthy respect for you. In the *Book of Odes* there is the verse that goes:”

Before the sky was dark with rain

I collected branches from the mulberry grounds

And built doors and windows for my nest.

Now, you all below,

Who will laugh at me? <sup>13</sup>

“Confucius said, ‘Did not the writer of this poem understand the way of government?’ If you are able to govern well your state or clan, who will dare to take you lightly?”

今國家閒暇、及是時般樂怠敖、是自求禍也。禍福無不自己求之者。詩云。永言配命、自求多福。太甲曰。天作孽、猶可違。自作孽、不可活。此之謂也。

“But when modern princes have any kind of respite they spend it on indolent pleasure-seeking and gratification, which is to invite misfortune. Fortune and misfortune come from no place other than yourself. The *Book of Odes* says:”

Always speak according to the Mandate

And you will invite much fortune. *Odes*, 241

The *Tai Jia* (a section in the *Book of History*) says:

*The calamities sent from Heaven can be seen as someone else's doing. But the calamities brought on by yourself—these you cannot live with.*

These two citations reflect my point.

## 2A:5. 公孫丑上

孟子曰、「尊賢使能、俊傑在位、則天下之士、皆悅而願立於其朝矣。」

Mencius said: “Respect the worthy and employ the capable; put talented people in key positions, then all the educated people of the realm will be pleased and will want to be members of your court.”

「市、廛而不征、法而不廛。則天下之商、皆悅而願藏於其市矣。」

In the market-places, charge land-rent, but don't tax the goods; or make concise regulations and don't even charge rent. Do this, and all the merchants in the realm will be pleased, and will want to set up shop in your markets.

「關、譏而不征。則天下之旅、皆悅而願出於其路矣。」

At the borders, make inspections but don't charge tariffs. Then all the travelers in the realm will be pleased and will want to traverse your highways.

「耕者、助而不稅、則天下之農、皆悅而願耕於其野矣。」

If the farmers merely have to help each other with the government fields, and do not have to pay an additional tax, then all the farmers in the realm will be pleased, and will want to till your fields.

「廛、無夫里之布、則天下之民、皆悅而願爲之氓矣。」

If you do not charge fines to the unemployed in your marketplaces, then all the people in the realm will be pleased, and will want to become your subjects.

「信能行此五者、則鄰國之民、仰之若父母矣。率其子弟、攻其父母、自生民以來、未有能濟者也。如此、則無敵於天下。無敵於天下者、天吏也。然而不王者、未之有也。」

“If you are really able to put these five points into practice, then the people from the neighboring states will look up to you as a parent. Now, since the time people have been born into this world, there has never been a case of someone being able to consistently succeed in making children attack their own parents. If you govern in this way, you will have no enemies in the realm. The one who has no enemies in the realm is the regent of Heaven. There is no case of one who attained to this level, and who did not attain to true kingship.”

## 2A:6. 公孫丑上

孟子曰、人皆有不忍人之心。先王有不忍人之心、斯有不忍人之政矣。以不忍人之心、行不忍人之政、治天下可運之掌上。

Mencius said: “All people have a heart that cannot stand to see the suffering of others. The ancient kings had this heart that could not stand to see the suffering of others, and, with this, operated a government that could not stand to see the suffering of the people. If, in this state of mind, you ran a government that could not endure people's suffering, you could govern the realm as if you were turning it in the palm of your hand.”

所以謂人皆有不忍人之心者。今人乍見孺子將入於井、皆有怵惕惻隱之心。非所以內交於孺子之父母也。非所以要譽於鄉黨朋友也。非惡其聲而然也。

“Why do I say all human beings have a heart that cannot stand to see the suffering of others? Even nowadays, if an infant were about to fall into a well, anyone would be upset and concerned. This concern would not be due to the fact that the person wanted to get in the good graces of the infant's parents, or because he wanted to improve his reputation among the community or among his circle of friends. Nor would it be because he was afraid of the criticism that might result from a show of non-concern.”

由是觀之、無惻隱之心、非人也。無羞惡之心、非人也。無辭讓之心、非人也。無是非之心、非人也。

“From this point of view, we can say that if you *did* lack concern for the infant, you would not be human. Also, to lack a sense of shame and disgust would not be human; to lack a feeling of humility and deference is to be ‘in-human’ and to lack a sense of right and wrong is to be inhuman.”

惻隱之心、仁之端也。羞惡之心、義之端也。辭讓之心、禮之端也。是非之心、智之端也。

“The sense of concern for others is the starting point of humaneness. The feeling of shame and disgust is the starting point of fairness. The sense of humility and deference is the starting point of propriety and the sense of right and wrong is the starting point of wisdom.”

人之有是四端也、猶其有四體也。有是四端而自謂不能者、自賊者也。謂其君不能者、賊其君者也。凡有四端於我者、知皆擴而充之矣。若火之始然、泉之始達。苟能充之、足以保四海苟不充之、不足以事父母。

“People's having these four basic senses is like their having four limbs. Having these four basic senses and yet claiming inability to act on them is to cheat yourself. To say that the ruler doesn't have them is to cheat the ruler. Since all people have these four basic senses within themselves, they should all understand how to enhance and develop them. It is like when a fire just starts, or a spring first bubbles out of the ground. If you are able to develop these four basic senses, you will be able to take care of everybody within the four seas. If you do not develop them, you won't even be able to take care of your own parents.”

孟子曰、矢人豈不仁於函人哉。矢人惟恐不傷人、函人惟恐傷人。巫匠亦然。故術不可不慎也。

**[2A:7]** Mencius said: “How is it that the arrow-maker is being less humane than the armor-maker? The arrow maker is worried about people not getting hurt, while the armor-maker is worried if people *do* get hurt. The situation is the same with the healer and the coffin

maker. Therefore, you should be careful about choosing your occupation.”

“Confucius said: ‘It is the degree of humaneness in a village that determines its beauty. If you choose not to abide in humaneness, how will you ever attain wisdom?’”

Now humaneness is that which Heaven prizes above all else, and it is the proper abode for human beings. Nobody can be hindered from being humane by anyone else—this is merely a hindrance to wisdom. To be not-humane and not wise is to lack propriety and fairness and become a slave to others. Being a slave to others and being ashamed of it is like the bow-maker being ashamed of making bows and the arrow-maker being ashamed of making arrows. If you are ashamed of these things you should work at your humaneness. The Humane person is like an archer. The archer prepares himself before shooting. If, upon shooting, he misses the bull's-eye, he does not blame the man who beat him. He turns and reflects on himself.

孟子曰。子路、人告之以有過則喜。禹聞善言則拜。大舜有大焉、善與人同。舍己從人、樂取於人以爲善。自耕、稼、陶、漁以至爲帝、無非取於人者。取諸人以爲善、是與人爲善者也。故君子莫大乎與人爲善。

**[2A:8]** Mencius said: “When someone told Zi Lu about one of his faults, he was happy. When Yu heard words of goodness, he would bow in respect. The great Shun surpassed even these men. He regarded the goodness of others to be the same as his. He let go of his arbitrariness and followed others, happily learning from them in order to develop his goodness. From the time when he was a farmer, a potter and a fisherman, up until he became emperor, he never stopped learning from others.”

“To learn from others to develop one's goodness is also to develop goodness together with others. Therefore, for the Noble Man, there is nothing greater than to develop goodness together with others.”

孟子曰、「伯夷非其君不事、非其友不友、不立於惡人之朝、不與惡人言立於惡人之朝、與惡人言、如以朝衣朝冠、坐於塗炭。推惡惡之心、思與鄉人立、其冠不正、望望然去之、若將浼焉。是故、諸侯雖有善其辭命而至者、不受也不受也者、是亦不屑就已。」

**[2A:9]** Mencius said: “Bo Yi would not serve a ruler he did not respect, and would not hang around with people he didn't like. He wouldn't attend the court of an evil prince and wouldn't converse with an evil person. To attend the court of an evil prince, or converse with an evil person, would be the same for him as wearing the ceremonial gown and cap and sitting in mud and charcoal. Furthermore, if he were standing with a villager who had a crooked hat, he would leave him in embarrassment, as if he would be polluted by it. Therefore, even if one of the nobles sent him something with good intentions, he would often not accept it. Indeed, he would not let anything near him that he considered dirty.”



「柳下惠不羞汙君、不卑小官進不隱賢、必以其道、遺佚而不怨、阨窮而不憫。故曰、爾爲爾、我爲我雖袒裼裸裎於我側、爾焉能浼我哉。故由由然與之偕而不自失焉。援而止之而止援而止之而止者、是亦不屑去已。」

Hui Liu Xia was not ashamed to be associated with an impure prince, and was not embarrassed to hold a low-level job. He would show himself without concealing his worth, always keeping to what he considered to be the right way. When he was let go from a job, he did not get resentful, and when in dire straits, he did not complain. Therefore, he used to say: ‘You are you and I am I. Even if you stand right next to me wearing no shirt, you cannot pollute me.’ Thus he associated with people freely, without losing himself. When pressed to stay in government he would stay. In this lack of a need to escape, we can see that he did not need to avoid that which he considered unclean.

孟子曰、「伯夷隘、柳下惠不恭、隘與不恭、君子不由也。」

Po Yi was rigid and Liu Xia Hui was too relaxed. The Noble Man does not like to be too rigid or too relaxed.

## 2B. Gong Sun Chou (part two) 公孫丑下

### 3A. Teng Wen Gong 滕文公上 (part one)

### 3B. Teng Wen Gong 滕文公下 (part two)

**[3B:2]** Ching Chun said: “Are not Gong Sun Yen and Chang I great men? If they get angry just once, all the nobles are afraid. If they are relaxed, then the realm is quiet.”

Mencius said: “How can you call them great just because of this? Have you not studied the *Record of Rites*? When a young man is capped (reaches manhood) his father instructs him. At the marriage of a young woman, the mother instructs her as she walks her to the door. She admonishes her, saying, ‘When you go to your husband's house, you must respect him and be careful not to be disagreeable. To be properly obedient is the way of wives and concubines.’”

If you dwell in the great house of the world, are established in your correct position in the world, walk the great Path of the world; if you attain your ambitions for office, and then share your goodness with the people—or, not attaining your ambitions for office and

walking alone on your own Path; if wealth and honor do not dissipate you, poverty and low status do not make you move from your principles; authority and might do not distort you: Then you can be called a “great man.”

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#### 4A. Li Lou (part one) 離婁上

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#### 4B. Li Lou (part two) 離婁下

孟子曰、「天下之言性也、則故而已矣、故者、以利爲本。所惡於智者、爲其鑿也。如智者若禹之行水也、則無惡於智矣。禹之行水也、行其所無事也。如智者亦行其所無事、則智亦大矣。天之高也、星辰之遠也。苟求其故、千歲之日至、可坐而致也。」

**[4B:26]** Mencius said: “What the people in the world call ‘the nature of people’ is based on what they have done, and nothing more. In the case of what people have done, we take as most fundamental whether the acts were beneficial or not. The reason the [present-day] so-called wise men are disliked, is because of the way they bore into things [to try to bring about some conclusions]. If these wise men would just do something [of benefit] like Yu did when he handled the water works projects [and stopped the flooding], then there would not be such a dislike of wise men. When Yu handled the flooding problems, he did it as if it was not a big deal. If our wise men could, in the same way, do things as if they were not a big deal, then their wisdom would be considered to be great. Heaven is so high; the stars are so distant. If we investigate their works, through the solstices of a thousand years, we can sit and attain them.”

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#### 6A. Gao Zi (part one) 告子上

**[6A:1]** 告子曰、性、猶杞柳也。義、猶桮棬也。以人性爲仁義、猶以杞柳爲桮棬。

Gao Zi said: “Human nature is like a willow tree (the wood of which is good for making vessels) and fairness is like the cups and bowls that are carved out of the wood. To make human nature to be humane and just is like making the willow wood into cups and bowls.”

孟子曰、子能順杞柳之性、而以爲桮棬乎。將戕賊杞柳、而後以爲桮棬也。將戕賊杞柳而以爲桮棬、則亦將戕賊人以爲仁義與。率天下之人而禍仁義者、必子之言夫。

Mencius said: “Can you make cups and bowls while keeping the nature of the willow? It is by destroying the willow that you make cups and bowls. If we destroy the willow to make cups and bowls, should we also destroy the human being to make humaneness

and justice? This kind of talk from you will certainly lead the people to dislike humaneness and justice.”

告子曰、性、猶湍水也決諸東方則東流、決諸西方則西流。人性之無分於善不善也、猶水之無分於東西也。

**[6A:2]** Gao Zi said: “Human nature is like whirling water. If you let it out on the east side, it will go east. If you let it out on the west side, it will go west. Similarly, human nature has no predisposition for good or evil, just as water has no predisposition for east or west.”

孟子曰、水信無分於東西。無分於上下乎。人性之善也、猶水之就下也。人無有不善、水無有不下。今夫水。搏而躍之、可使過顙激而行之、可使在山。是豈水之性哉、其勢則然也。人之可使爲不善、其性亦猶是也。

Mencius said: “It is true that water has no predisposition for east or west. But doesn't it have a predisposition for up and down? The goodness of the human nature is just like the downward tendency of water. Just as all water has a down-going tendency, all people have a tendency toward goodness.”

“Now you can splash water and make it fly over your head, or you can force it to rise up by damming it. But are these the nature of water? These are after all, forcing it. You can push people into doing evil, but is this their basic nature? ”

告子曰、生之謂性。

**[6A:3]** Gao Zi said: “What we mean by *life* is *nature*.”

孟子曰、生之謂性也、猶白之謂白與。曰、然。白羽之白也、猶白雪之白白雪之白、猶白玉之白與。

Mencius said: “If *life* is *nature*, then this the same as saying *white* is *whiteness*?”

“Yes.”

“Then is the whiteness of a feather the same as the whiteness of snow? And is the whiteness of snow the same as the whiteness of a pearl?”

曰、然。

“Yes.”

然則犬之性、猶牛之性。牛之性、猶人之性與。

“Then is the nature of a dog the same as the nature of a cow? And is the nature of a cow the same as the nature of a person?”

告子曰、食、色、性也。仁、內也、非外也、義、外也、非內也。

**[6A:4]** Gao Zi said: “By nature we desire food and sex. Humaneness is internal and not external, the sense of fairness is external and not internal.”

孟子曰、何以謂仁內、義外也。

Mencius said: “How can you say humaneness is internal and the sense of fairness is external?”

曰、彼長而我長之、非有長於我也。猶彼白而我白之、從其白於外也。故謂之外也。

Gao Zi replied: “If there is an old man and I regard him as old, it is not because the age is in me. It is like seeing something white. I regard it as white because the whiteness is outside of me. Therefore, I say that the sense of fairness is external.”

曰、異於白馬之白也、無以異於白人之白也。不識長馬之長也、無以異於長人之長與。且謂長者義乎。長之者義乎。

Mencius said, “Maybe there is no difference in acknowledging the whiteness of a white horse and the whiteness of a white man, but is there no difference between the acknowledgement of the age of an old horse, and the age of an old man? And does the sense of fairness consist in *perceiving* the age or *acknowledging* it?”

曰、吾弟則愛之、秦人之弟則不愛也。是以我爲悅者也、故謂之內。長楚人之長、亦長吾之長。是以長爲悅者也、故謂之外也。

Gao Zi said: “I love my younger brother, but I might not love the younger brother of a man from Qin. This depends on me, so I call it ‘internal.’ I respect the age of a man of Chu the same way I respect the age of a man of my family. Since this depends on the age, I say it is ‘external.’”

曰、耆秦人之炙、無以異於耆吾炙。夫物則亦有然者也、然則耆炙亦有外與。

Mencius said, “Our enjoyment of the roast beef of Qin does not differ from that of our own roast beef. If such a thing as roast beef is like this, then is our enjoyment of roast beef also ‘external’?”

**[6A:5]**

孟季子問公都子曰。何以謂義內也。曰。行吾敬，故謂之內也。

Meng Ji Zi asked Gong Du Zi, saying: “Why do you say that the sense of fairness is ‘internal’?” He said “It is the carrying out of my own sense of respect; therefore I say it is internal.”

鄉人長於伯兄一歲、則誰敬。曰。敬兄。酌則誰先。曰。先酌鄉人。所敬在此、所長在彼。果在外、非由內也。

“If a villager is older than your brother by a year, who should be paid greater respect?” [Gongdu replied] “My elder brother.” “When serving wine, who should be served first?” “The villager should be served first. The one you respect is the former, and the one you treat as an elder is the latter. So after all, the sense of fairness is external, and not internal.”

公都子不能答、以告孟子。孟子曰。敬叔父乎。敬弟乎。彼將曰敬叔父。曰。弟爲尸、則誰敬。彼將曰敬弟。子曰。惡在其敬叔父也。彼將曰在位故也。子亦曰。在位故也。庸敬在兄、斯須之敬在鄉人。季子聞之曰。敬叔父則敬、敬弟則敬。果在外、非由內也。公都子曰。冬日則飲湯、夏日則飲水、然則飲食亦在外也。

Gongdu Zi could not respond, and brought the matter to Mencius. Mencius said, “Ask him: who do you respect, your uncle? Or your brother?” He will say to pay respect to your uncle. You should then ask him ‘If your younger brother is playing the role of the deceased at a funeral, to whom should one pay respect?’ In that case he will say that he would pay respect to his younger brother. Then you should say: ‘Why don't you continue to respect your uncle?’ He will that respect in this case is paid according to the position. Then you can also say that it is because of the position that you pay respect to the villager. Usually respect should be given to one's elder brother, but momentary respect should be paid to the villager. Ji Zi, hearing this, said: “When respect is to be paid to my uncle, I will respect him; when respect is to be paid to my younger brother, I will respect him. Thus, in the end, respect is based on the positions of other, and does not come from within.” Gong Du Zi said, “On a winter's day we drink broth; on a summer day we drink water. In this case are eating and drinking also external?”

### [6A:6]

公都子曰、告子曰、性無善無不善也。或曰、性可以爲善、可以爲不善。是故、文、武興、則民好善、幽、厲興、則民好暴。

Gong Duzi said: “Gao Zi says that human nature is neither good nor evil. Others say that human nature can be made good or evil. That is why when Kings Wen and Wu were in power, the people loved goodness, and when Yu and Li were in power, they were incorrigible.”

或曰、有性善、有性不善。是故、以堯爲君而有象、以瞽瞍爲父而有舜。以紂爲兄之子、且以爲君、而有微子啓、王子比干。

“Still others say that some people are inherently good and some are inherently evil. Therefore, under a good ruler like Yao, there was such an evil man as Xiang, and to such a bad father as Gu Sou, a good son Shun was born. And with a nephew of the senior branch as evil as Zhou on the throne, such good uncles as Qi, Viscount of Wei, and Prince Bi Gan lived.”

今日性善、然則彼皆非與。

“Now you say that human beings are inherently good. Then are all the others wrong?”

孟子曰、乃若其情、則可以爲善矣。乃所謂善也。若夫爲不善、非才之罪也。惻隱之心、人皆有之。羞惡之心、人皆有之。恭敬之心、人皆有之。是非之心、人皆有之。惻隱之心、仁也。羞惡之心、義也。恭敬之心、禮也。是非之心、智也。仁、義、禮、智、非由外鑠我也。我固有之也、弟思耳矣。

Mencius said: “According to the feelings that come from it, then you can say that they are acting with goodness. This is what I mean when I say human beings are inherently good—I am talking about their most fundamental emotional qualities. If someone does evil, it is not the fault of their natural endowment. Everyone has the feeling of concern for the well-being of others; everyone has the sense of shame and disgust at their own evil; everyone has the sense to treat others courteously and respectfully; everyone has the sense of right and wrong.”

The feeling of concern for the well-being of others is humaneness. The sense of shame and disgust is fairness; the sense to treat others with courtesy and respect is Propriety. The sense of right and wrong is Wisdom. Humaneness, fairness, Propriety and Wisdom are not melded into us from the outside. They are our original endowments—you have really not thought it through, have you?

故曰。求則得之、舍則失之。或相倍蓰而無算者。不能盡其才者也。詩云。天生蒸民、有物有則、民之秉夷、好是懿德。孔子曰。爲此詩者、其知道乎。故有物必有則、民之秉夷也、故好是懿德。

Hence it is said: ‘If you strive for it, you will attain it; if you ignore it, you will lose it.’ Men differ in terms of actualization: some are double, some fivefold and some manifest it to an incalculable degree. This difference is because some are not able to fully develop their natural endowments. The *Book of Odes* says:

Heaven gives birth to all men

And each thing possesses its principle

When people maintain this norm

They come to love its splendid virtues.

“Confucius said, ‘The writer of this poem certainly knew the Way.’ Therefore, wherever there is anything, there is a concomitant principle. When the people embrace the norms of goodness, they can enjoy its splendid virtues.”

### [6A:7]

孟子曰、富歲子弟多賴、凶歲子弟多暴。非天子降才爾殊也、其所以陷溺其心者然也。今夫粳麥、播種而耰之、其地同、樹之時又同、淳然而生。至於日至之時、皆熟矣。雖有不同、則地有肥磽、雨露之養、人事之不齊也。

Mencius said: “In years of good harvest the children are wholesome; in years of bad harvest, they are incorrigible. This is not because Heaven imparts different endowments of ability, but because their minds are overcome by external influences.”

Now if you plant wheat and barley and cover them, and the soil is the same, and they are planted at the same time, they will all grow strongly. And when the time is right, they will all be ripe. Even though there are differences, it is because of differences in soil fertility, the nourishment from rain, or the amount of care and cultivation given by the farmers.

故凡同類者舉相似也。何獨至於人而疑之。聖人與我同類者。故龍子曰、不知足而爲屨、我知其不爲蕢也。屨之相似、天下之足同也。口之於味、有同耆也。易牙先得我口之所耆者也。如使口之於味也、其性與人殊、若犬馬之與我不同類也、則天下何耆皆從易牙之於味也。至於味、天下期於易牙、是天下之口相似也。

So whenever things are of the same species, they will resemble each other. This being so, how could we doubt that it is the same with men? I and the sage are of the same species. Therefore, Longzi said: ‘Even if I don't know the foot-size when making sandals, I know enough that I won't make bushel baskets.’ The similarity in the size of the sandals is because of the similarity in the size of everyone's feet.

We also have similarities in taste. That's how Yi Ya <sup>14</sup> knows what I like beforehand. Imagine if his taste was inherently different than that of others like that of another species such as dog or horse. How could everybody love the taste of Yi Ya's cooking? The fact that everybody agrees that Yi Ya's cooking is the best shows the sameness in people's taste.

惟耳亦然。至於聲、天下期於師曠、是天下之耳相似也。惟目亦然。至於子都、天下莫不知其姣也。不知子都之姣者、無目者也。故曰、口之於味也、有同耆焉。耳之於聲也、有同聽焉。目之於色也、有同美焉。至於心、獨

無所同然乎。心之所同然者、何也。謂理也、義也。聖人先得我心之所同然耳。故理義之悅我心、猶芻豢之悅我口。

It is the same with the ear. The fact that everyone takes the music of Conductor Kuang as the best, shows the sameness in the ears of everyone.

It is the same with the eyes. Everyone knows that there is no one in the world as handsome as Zi Du. And if you don't think he is handsome, you are blind.

Therefore I say, there is a standard for taste, there is a standard for music, and there is a standard for beauty. Shouldn't it also be so with the things of the mind? What is it that is the same with people's minds? It is that they know the same principle and have the same sense of fairness. The sage knows the sameness of our minds beforehand. Therefore his principles and sense of fairness fit to our minds, in the same way that the meat of grain-eating animals fits our taste.

### [6A:8]

孟子曰、牛山之木嘗美矣。以其郊於大國也、斧斤伐之。可以爲美乎。是其日夜之所息、雨露之所潤、非無菌蘂之生焉。牛羊又從而牧之、是以若彼濯濯也。人見其濯濯也、以爲未嘗有材焉。此豈山之性也哉。

Mencius said, "The greenery on Niu Mountain was once beautiful, but since it was near a large city, it was attacked by lumberjacks. How could it retain its beauty? Still, by the respite gotten day and night, being nourished by the rain and dew, there was no lack of the growth of new buds and sprouts. But then cattle and sheep came and fed themselves, and by the time they were done, it was completely barren."

If people saw this barrenness, they might have imagined that there had never been any greenery. How could this be the mountain's original nature?

雖存乎人者、豈無仁義之心哉。其所以放其良心者、亦猶斧斤之於木也。旦旦而伐之、可以爲美乎。其日夜之所息、平旦之氣、其好惡與人相近也者幾希。則其旦晝之所爲、有梏亡之矣。梏之反覆、則其夜氣不足。以存夜氣不足以存、則其違禽獸不遠矣。人見其禽獸也、而以爲未嘗有才焉者。是豈人之情也哉。故苟得其養、無物不長。苟失其養、無物不消。孔子曰、操則存、舍則亡。出入無時、莫知其鄉。惟心之謂與。

In the case of people, how could they lack the mind of humaneness and fairness? But the daily damage done to the goodness of their mind is just like the lumberjacks did to the mountain. Being chopped down day after day, how can its beauty have a chance to emerge?



Having some time to rest day and night, and breathing in the morning air, your likes and dislikes may be somewhat similar to those of other people. But due to your daily activities you are suffocated. Being suffocated, you can't get enough fresh air. Fresh air being insufficient, your goodness of mind is not nourished, and there will be little difference between you and the animals. People see our animalistic nature and assume that we have never had great endowments. How could this be our real disposition?

Therefore, if it is properly nourished, there is nothing that will not grow. If it is not nourished, there is nothing that will not die. Confucius said: "Use it and you will keep it; ignore it and you will lose it. It comes and goes at any time, and no one knows where its original home is." What else could he be talking about but the mind?

### [6A:9]

孟子曰、無或乎王之不智也。雖有天下易生之物也、一日暴之、十日寒之、未有能生者也。吾見亦罕矣、吾退而寒之者至矣。吾如有萌焉何哉。今夫弈之爲數、小數也。不專心致志、則不得也。弈秋、通國之善弈者也。使弈秋誨二人弈。其一人專心致志、惟弈秋之爲聽。一人雖聽之、一心以爲有鴻鵠將至、思援弓繳而射之。雖與之俱學、弗若之矣。爲是其智弗若與。曰、非然也。

Mencius said, "No wonder the king is not wise. With even the hardiest plants in the world, if you expose them to a day of heat and ten days of cold, they will not be able to grow. I rarely have a chance to see the king, and after I leave he is approached by the cold ones. How can I make his wisdom grow?"

Now chess is actually a minor art, but if you don't concentrate well while learning it, you'll never be any good. Chessman Qiu is the best player in the country, and let's say two men are learning from him. One man concentrates completely on everything Qiu says, while the other one, while listening, is thinking about that goose over there and how he would string up a retrievable arrow and shoot it. Even though he is learning together with the other man, he will never be equal to him. Is this because of a difference in intelligence? Of course not.

(6A:10) 孟子曰、魚、我所欲也。熊掌、亦我所欲也。二者不可得兼、舍魚而取熊掌者也。生、亦我所欲也。義、亦我所欲也。二者不可得兼、舍生而取義者也。生亦我所欲、所欲有甚於生者、故不爲苟得也。死亦我所惡、所惡有甚於死者、故患有所不辟也。如使人之所欲莫甚於生、則凡可以得生者、何不用也。使人之所惡莫甚於死者、則凡可以辟患者、何不爲也。由是則生而有不用也、由是則可以辟患而有不用也。是故、所欲有甚於生者、所惡有甚於死者。非獨賢者有是心也。人皆有之、賢者能勿喪耳。

**[6A:10]** Mencius said, “I like fish and I like bear's paw, but if I have to choose between them, I will let go of the fish and take the bear's paw. I like life and I like fairness. But if I have to choose between them I will let go of life and take fairness.”

I want life, but there are things more important to me than life. Therefore there are things that I won't do just to live. I hate death, but there are things that I hate more than death, and thus there are certain kinds of suffering that I won't avoid.

If you teach a man to value nothing more than life, then what means will he not use in order to save his life? If you teach people to hate nothing more than death, then what will they not do, in order to avoid death?

But there are some things that people will not do to save their lives and some things that people will not do to avoid death. This means that there are things more important to them than life, and more hateful to them than death. It is not only the worthy who have this capacity. All people have it, but the worthy are able to be consistent in it.

一簞食、一豆羹、得之則生、弗得則死、噉爾而與之、行道之人弗受。蹴爾而與之、乞人不屑也。萬鐘則不辨禮義而受之。萬鐘於我何加焉。爲宮室之美、妻妾之奉、所識窮乏者得我與。鄉爲身死而不受、今爲宮室之美爲之。鄉爲身死而不受、今爲妻妾之奉爲之、鄉爲身死而不受、今爲所識窮乏者得我而爲之。是亦不可以已乎。此之謂失其本心。

When a bowl of rice or a cup of soup lies between life and death, and you offer it in an insulting way, any man on the street will not accept it. If you kick it at him with your feet, even a beggar will not take it.

Yet a man will accept a huge sum of money without any consideration of propriety. What can the money add to his person? I can beautify my house, gain the favors of wives and concubines, or gain the attention of greedy acquaintances. Yet before, I would not receive a bowl of rice to save my life, but now I will accept lots of money for the beautification of my home, for the favors of wives and concubines or to give to greedy acquaintances. Was it also not possible to decline this?

This is called “losing one's original mind.”

(6A:11) 孟子曰、仁、人心也義、人路也。舍其路而弗由、放其心而不知求、哀哉。人有雞犬放、則知求之。有放心、而不知求。學問之道、無他求其放心而已矣。

**[6A:11]** Mencius said, “Humaneness is the mind of human beings. Fairness is their path. To abandon the path and not follow it, or to lose the mind and not know enough to seek it: this is a pity indeed!”

When people lose their chickens and dogs, they know enough to look for them, but when they lose their mind, they do not know enough to seek it. The way of study and inquiry is none other than the search for the lost mind.

(6A:12) 孟子曰、今有無名之指、屈而不信。非疾痛害事也、如有能信之者、則不遠秦楚之路、爲指之不若人也。指不若人、則知惡之、心不若人、則不知惡。此之謂不知類也。

**[6A:12]** Mencius said, “Let's say there is a man whose fourth finger is crooked and will not straighten. It does not cause him pain or hinder his work, yet if he heard of someone who could fix it, he would easily travel as far as Qin or Chu to get it fixed, so that he might be like other men.”

We know enough to be bothered when our finger is not like that of others, but don't know enough to be bothered when our mind is not like that of others. This is called “not knowing the relative importance of things.”

(6A:13) 孟子曰、拱把之桐梓、人苟欲生之、皆知所以養之者。至於身、而不知所以養之者。豈愛身不若桐梓哉。弗思甚也。

**[6A:13]** Mencius said, “If someone wanted to raise a large tung or catalpa tree,<sup>15</sup> anyone would know how to cultivate it. But when it comes to themselves, they don't know how to cultivate. How could a person not care as much about himself as he does about a paulownia tree? He does not think deeply enough.”

(6A:14) 孟子曰、人之於身也、兼所愛。兼所愛、則兼所養也。無尺寸之膚不愛焉、則無尺寸之膚不養也。所以考其善不善者、豈有他哉。於己取之而已矣。體有貴賤、有小大。無以小害大、無以賤害貴。養其小者爲小人、養其大者爲大人。今有場師、舍其梧櫟、養其槲棘、則爲賤場師焉。養其一指而失其肩背而不知也、則爲狼疾人也。飲食之人、則人賤之矣、爲其養小以失大也。飲食之人無有失也、則口腹豈適爲尺寸之膚哉。

**[6A:14]** Mencius said, “When it comes to their own person, people care about all parts equally. Caring about all parts equally, they should nourish all parts equally. If there is not an inch of their flesh that they do not care about, there should not be an inch of flesh that they do not nourish. Therefore, when it comes to considering whether or not someone is good at it, there is no other way than seeing what he grasps to. In one's body there are noble and base parts, small and great parts. One does not use the small to damage the great, nor use the base to harm the noble. Those who cultivate the small are lesser men, and those who cultivate the great are great men. Now, if there is a horticulturist who neglects the paulownia and catalpa tree and cultivates the thorny jujube, then he is a lousy horticulturalist. Someone who nourishes one finger and forgets about the back and shoulders is demented. People disdain those who care only about food and drink, since they nourish the small and thus miss what is great. If those who care only about food and drink did not miss out on the great, then how could the mouth and stomach be equal to an inch of flesh?”

(6A:15) 公都子問曰、鈞是人也、或爲大人、或爲小人、何也。孟子曰、從其大體爲大人、從其小體爲小人。曰、鈞是人也、或從其大體、或從其小體、何也。曰、耳目之官不思、而蔽於物物交物、則引之而已矣。心之官則思、思則得之、不思則不得也。此天之所與我者、先立乎其大者、則其小者不能奪也。此爲大人而已矣。

**[6A:15]** Gong Du Zi said, “If all men are equal, how is it that there are greater and lesser men?”

Mencius said, “Some follow their greater part and some follow their lesser part.”

“Why do some follow their greater part and some follow their lesser part?”

Mencius said, “The organs such as the eye and ear cannot discriminate and are thus confused by things. Things are interconnected with other things, which lead one further away. The function of the mind is to discriminate—if you discriminate you will attain it. If you don't discriminate, you won't attain it. These are what Heaven has bestowed upon us. If you first establish yourself in the greater part, then the small part cannot be snatched away from you. This is the essential of being a great man.”

(6A:16) 孟子曰、有天爵者、有人爵者。仁義忠信、樂善不倦。此天爵也。公卿大夫、此人爵也。古之人修其天爵、而人爵從之。今之人修其天爵、以要人爵既得人爵、而棄其天爵。則惑之甚者也、終亦必亡而已矣。

**[6A:16]** Mencius said: “There is a nobility that belongs to Heaven and a nobility that belongs to man. Humaneness, fairness, loyalty, truthfulness and a tireless delight in the good—these are the nobility of Heaven. Duke, lord, and minister—these are the nobility of man.”

The ancients cultivated the heavenly nobilities and the human nobilities naturally followed. Modern men cultivate the heavenly nobilities in order to gain the human nobilities, and once they have these, they throw away the heavenly nobilities. How mixed up they are! In the end they will lose everything.

(11:17) 孟子曰、欲貴者、人之同心也。人人有貴於己者、弗思耳。人之所貴者、非良貴也。趙孟之所貴、趙孟能賤之。詩云。既醉以酒、既飽以德。言飽乎仁義也、所以不願人之膏粱之味也。令聞廣譽施於身、所以不願人之文繡也。

**[6A:17]** Mencius said, “All men desire nobility, and though they all have something truly noble within themselves, they do not reflect on it. The nobility dispensed by people is not true nobility. Those honored by Chao Meng can also be debased by Chao Meng. The *Book of Odes* says:”

He has made us drunk with his wine

And filled us with virtue.

“This means they have been satiated with humaneness and fairness, and therefore they do not need to taste the fine foods of man. He has received broad and far-reaching praise and therefore has no desire for the finery of men.”

(11:18) 孟子曰、仁之勝不仁也、猶水勝火。今之爲仁者、猶以一杯水、救一車薪之火也不熄、則謂之水不勝火。此又與於不仁之甚者也。亦終必亡而已矣。

**[6A:18]** Mencius said: “Humaneness overcomes non-humaneness just as water overcomes fire. But those of modernity who attempt the practice of humaneness are like a person who tries to put out a burning wagonload of wood with a cup of water. When it doesn't work, they say that water cannot put out fire. It is the same situation as those who attempt to deal with non-humaneness in a similar fashion. In the end, they will be completely lost.”

11. 19 孟子曰、「五穀者、種之美者也。苟爲不熟、不如萁稗。夫仁、亦在乎熟之而已矣。」

**[6A:19]** Mencius said: “The seeds of the five grains are the best. But if they do not ripen, they are not even as good as wild grasses. The value of humaneness also resides in its being brought to maturity.”

(11:20) 孟子曰、羿之教人射、必志於彀。學者亦必志於彀。夫匠誨人、必以規矩、學者亦必以規矩。

**[6A:20]** Mencius said: “When Yi taught archery, he always pulled the bow to its maximum. His students also had to strive to do this. A master carpenter, when teaching, always uses a compass and square. The students must also use a compass and square.”

## 6B. Gao Zi (part two) 告子下

(6B:1) 任人有問屋廬子曰、禮與食孰重。曰、禮重。色與禮孰重。禮重。曰、以禮食則飢而死、不以禮食則得食—必以禮乎。親迎則不得妻、不親迎則得妻—必親迎乎。屋廬子不能對明日之鄒、以告孟子、孟子曰、於答是也何有。不揣其本而齊其末、方寸之木、可使高於岑樓。金重於羽者、豈謂一鈞金與一輿羽之謂哉。取食之重者與禮之輕者而比之、奚翅食重。取色之重者與禮之輕者而比之、奚翅色重。往應之曰、紵兄之臂而奪之食、則得食。不紵則不得食。則將紵之乎。踰東家牆而摟其處子、則得妻不摟則不得妻。則將摟之乎。

(6B:2) 曹交問曰、人皆可以爲堯、舜、有諸。孟子曰、然。交聞文王十尺、湯九尺今交九尺四寸以長、食粟而已。如何則可。曰、奚有於是。亦爲之而已矣。有人於此、力不能勝一匹雛、則爲無力人矣。今日舉百鈞、則爲有力人矣。然則舉烏獲之任、是亦爲烏獲而已矣。夫人豈以不勝爲患哉、弗爲耳。徐行後長者謂之弟、疾行先長

者謂之不弟。夫徐行者、豈人所不能哉。所不爲也。堯、舜之道、孝弟而已矣。子服堯之服、誦堯之言、行堯之行。是堯而已矣。子服桀之服、誦桀之言、行桀之行。是桀而已矣。曰、交得見於鄒君、可以假館、願留而受業於門。曰、夫道若大路然、豈難知哉。人病不求耳。子歸而求之有餘師。

**[6B:2]** . . . Mencius said, “The Way is like a great road. How difficult is it to know about it? The problem with people is that they do not even seek for it. If you just return home and seek it, you will find teachers in excess.”

(6B:3) 公孫丑問曰、高子曰、小辯、小人之詩也。孟子曰、何以言之。曰、怨。曰、固哉高叟之爲詩也。有人於此、越人關弓而射之、則已談笑而道之無他、疏之也。其兄關弓而射之、則已垂涕泣而道之無他、戚之也。小辯之怨、親親也親親、仁也。固矣夫高叟之爲詩也。曰、凱風何以不怨。曰、凱風、親之過小者也小辯、親之過大者也。親之過大而不怨、是愈疏也親之過小而怨、是不可磯也。愈疏、不孝也不可磯、亦不孝也。孔子曰、舜其至孝矣、五十而慕。

(6B:4) 宋牼將之楚、孟子遇於石丘。曰、先生將何之。曰、吾聞秦、楚構兵我將見楚王、說而罷之楚王不悅、我將見秦王、說而罷之。二王我將有所遇焉。曰、軻也請無問其詳、願聞其指。說之將何如。曰、我將言其不利也。曰、先生之志則大矣、先生之號則不可。先生以利說秦、楚之王、秦、楚之王悅於利、以罷三軍之師、是三軍之士樂罷而悅於利也。爲人臣者懷利以事其君、爲人子者懷利以事其父、爲人弟者懷利以事其兄。是君臣父子兄弟、終去仁義懷利以相接。然而不亡者、未之有也。先生以仁義說秦、楚之王、秦、楚之王悅於仁義、而罷三軍之師、是三軍之士樂罷而悅於仁義也。爲人臣者懷仁義以事其君、爲人子者懷仁義以事其父、爲人弟者懷仁義以事其兄是君臣父子兄弟、去利懷仁義以相接也。然而不王者、未之有也。何必曰利。

(6B:5) 孟子居鄒季任爲任處守、以幣交、受之而不報。處於平陸、儲子爲相以幣交、受之而不報。他日、由鄒之任、見季子由平陸之齊、不見儲子。屋廬子喜曰、連得間矣。問曰、夫子之任見季子之齊不見儲子、爲其爲相與。曰、非也。書曰、享多儀、儀不及物曰不享、惟不役志于享。爲其不成享也。屋廬子悅。或問之、屋廬子曰、季子不得之鄒、儲子得之平陸。

(6B:6) 淳于髡曰、先名實者、爲人也後名實者、自爲也。夫子在三卿之中、名實未加於上下而去之、仁者固如此乎。孟子曰、居下位、不以賢事不肖者、伯夷也。五就湯、五就桀者、伊尹也。不惡汙君、不辭小官者、柳下惠也。三子者不同道、其趨一也。一者何也。曰、仁也。君子亦仁而已矣、何必同。曰、魯繆公之時、公儀子爲政、子柳子思爲臣魯之削也滋甚、若是乎賢者之無益於國也。曰、虞不用百里奚而亡、秦穆公用之而霸。不用賢

則亡、削何可得與。曰、昔者王豹處於淇、而河西善謳、緜駒處於高唐、而齊右善歌、華周、杞梁之妻善哭其夫、而變國俗、有諸內、必形諸外。爲其事而無其功者、髡未嘗覩之也。是故無賢者也、有則髡必識之。曰、孔子爲魯司寇、不用從而祭、燔肉不至不稅冕而行。不知者以爲爲肉也、其知者以爲爲無禮也。乃孔子則欲以微罪行、不欲爲苟去。君子之所爲、衆人固不識也。

(6B:7) 孟子曰、五霸者、三王之罪人也、今之諸侯、五霸之罪人也、今之大夫、今之諸侯之罪人也。天子適諸侯曰巡狩、諸侯朝於天子曰述職。春省耕而補不足、秋省斂而助不給。入其疆。土地辟、田野治、養老尊賢、俊傑在位則有慶、慶以地。入其疆。土地荒蕪、遺老失賢、掊克在位則有讓。一不朝、則貶其爵、再不朝、則削其地、三不朝、則六師移之。是故、天子討而不伐、諸侯伐而不討。五霸者、摟諸侯以伐諸侯者也。故曰、五霸者、三王之罪人也。五霸、桓公爲盛。葵丘之會、諸侯束牲載書而不敵血。初命曰、誅不孝、無易樹子、無以妾爲妻。再命曰、尊賢育才、以彰有德。三命曰、敬老慈幼、無忘賓旅。四命曰、士無世官、官事無攝、取士必得、無專殺大夫。五命曰、無曲防、無遏籴、無有封而不告。曰、凡我同盟之人、既盟之後、言歸于好。今之諸侯、皆犯此五禁。故曰、今之諸侯、五霸之罪人也。長君之惡其罪小、逢君之惡其罪大。今之大夫、皆逢君之惡。故曰、今之大夫、今之諸侯之罪人也。

(6B:8) 魯欲使慎子爲將軍。孟子曰、不教民而用之。謂之殃民、殃民者不容於堯、舜之世。一戰勝齊、遂有南陽。一然且不可。慎子勃然不悅曰、此則滑釐所不識也。曰、吾明告子。天子之地方千里、不千里不足以待諸侯、諸侯之地方百里、不百里不足以守宗廟之曲籍。周公之封於魯、爲方百里也、地非不足而儉於百里、太公之封於齊也、亦爲方百里也、地非不足也而儉於百里。今魯方百里者、五子以爲有王者作、則魯在所損乎。在所益乎。徒取諸彼以與此、然且仁者不爲、況於殺人以求之乎。君子之事君也、務引其君以當道、志於仁而已。

(6B:9) 孟子曰、今之事君者、曰、我能爲君辟土地、充府庫。今之所謂良臣、古之所謂民賊也。君不鄉道、不志於仁、而求富之、是富桀也。我能爲君約與國、戰必克。今之所謂良臣、古之所謂位民賊也。君不鄉道、不志於仁、而求爲之強戰、是輔桀也。由今之道、無變今之俗、雖與之天下、不能一朝居也。

(6B:10) 白圭曰、君欲二十而取一、何如。孟子曰、子之道、貉道也。萬室之國、一人陶、則可乎。曰、不可、器不足用也。曰、夫貉、五穀不生、惟黍生之、無城郭宮室宗廟祭祀之禮、無諸侯幣帛饗飮、無百官有司、故二十取一而足也。今居中國、去人倫、無君子、如之何其可也。陶以寡、且不可以爲國、況無君子乎。欲輕之於堯、舜之道者、大貉、小貉也、欲重之於堯、舜之道者、大桀、小桀也。

(6B:11) 白圭曰、丹之治水也愈於禹。孟子曰、子過矣。禹之治水、水之道也。是故、禹以四海爲壑。今吾子以鄰國爲壑。水逆行、謂之洚水。洚水者、洪水也。仁人之所惡也。吾子過矣。

(6B:12) 孟子曰、君子不亮、惡乎執。

**[6B:12]** Mencius said, "If a Noble Man lacks integrity, to what shall he hold?"

(6B:13) 魯欲使樂正子爲政。孟子曰、吾聞之、喜而不寐。公孫丑曰、樂正子強乎。曰、否。有知慮乎。曰、否。多聞識乎。曰、否。然則奚爲喜而不寐。曰、其爲人也好喜。好善足乎。曰、好善優於天下、而況魯國乎。夫苟好善、則四海之內、皆將輕千里而來告之以善。夫苟不好善、則人將曰、詵詵、豫既已知之矣。詵詵之聲音顏色、距人於千里之外。止於千里之外、則讒諂面諛之人至矣、與讒諂面諛之人居、國欲治可得乎。

**[6B:13]** The prince of Lu invited Mencius' disciple Yo Chang to run his government. Mencius said, "When I heard about it, I was so happy that I couldn't sleep."

Gong Sun Chou asked, "Is Yo Chang so strong?"

Mencius said, "No."

"Is he so wise?"

"No."

"Is he broadly learned?"

"No."

"Then what made you so happy that you couldn't sleep?"

Mencius said, "He is a man who loves goodness."

"Is just loving goodness enough?"

"Loving goodness is enough to excel throughout the whole realm. How much more so in just the state of Lu! If the ruler loves goodness, then the people from within the whole area inside the four seas will not consider far to travel one thousand *li* in order to share their own goodness with him. But if he dislikes goodness, then people will say 'He's a scoundrel and we know it.'"

The speech and face of a rogue will keep people a thousand *li* away. If the good *shih* stay a thousand *li* away, then all the back-stabbers and sycophants in the realm will come to the ruler. Surrounded by back-stabbers and sycophants, can you really run a government?



(6B:14) 陳子曰、古之君子、何如則仕。孟子曰、所就三、所去三。迎之致敬以有禮、言將行其言也、則就之。禮貌未衰、言弗行也、則去之。其次、雖未行其言也、迎之致敬以有禮、則就之。禮貌衰、則去之。其下、朝不食、夕不食、飢餓不能出門戶君聞之曰、吾大者不能行其道、又不能從其言也使飢餓於我土地、吾恥之。周之亦可受也。免死而已矣。

(6B:15) 孟子曰、舜發於畎畝之中、傳說舉於版築之間、膠鬲舉於魚鹽之中、管夷吾舉於士、孫叔敖舉於海、百里奚舉於市。故天將降大任於是人也、必先苦其心志、勞其筋骨、餓其體膚、空乏其身、行拂亂其所爲、所以動心忍性、曾益其所不能。人恆過、然後能改困於心、衡於慮、而後作微於色、發於聲、而後喻。入則無法家拂士、出則無敵國外患者、國恆亡。然後知生於憂患、而死於安樂也。

**[6B:15]** Mencius said, “Shun rose up from the grain fields; Fu Yue was found as a construction laborer, Jia Gao was pulled up from his fish and salt; Sun Shu Ao from the sea, and Bai Li Xi from the marketplace.”

Thus, when Heaven is going to give a great responsibility to someone, it first makes his mind endure suffering. It makes his sinews and bones experience toil, and his body to suffer hunger. It inflicts him with poverty and knocks down everything he tries to build.

In this way Heaven stimulates his mind, stabilizes his temper and develops his weak points. People will always err, but it is only after making mistakes that they can correct themselves. Only when you have been mentally constricted can you become creative. It will show in your face and be heard in your voice, such that you will affect others. In your own state, if you don't have legal specialists and impartial advisors, and outside your state, you don't have enemy states to harass you, your own state will certainly fall to ruin. From this we can know that life is stimulated from adversity and anxiety, and death results from relaxation and pleasure.

(6B:16) 孟子曰、教亦多術矣豫不屑之教誨也者、是亦教誨之而已矣。

**[6B:16]** Mencius said: “There are many kinds of teaching techniques. Sometimes I teach by not teaching.”

## 7A. Jin Xin (part one) 盡心上

(13.1) 孟子曰、「盡其心者、知其性也、知其性、則知天矣。存其心、養其性、所以事天也。殀壽不貳、修身以俟之、所以立命也。」

**[7A:1]** Mencius said: “If you fully explore your mind, you will know your nature. If you know your nature, you know Heaven. To preserve your mind and nourish your nature is to serve Heaven. Not seeing duality between short life and long life, cultivate yourself by

awaiting it. This is the way to set up your destiny.”

(13. 2) 孟子曰、「莫非命也、順受其正。是故、知命者、不立乎岩牆之下。盡其道而死者、正命也。桎梏死者、非正命也。」

**[7A:2]** Mencius said: “There is nothing that does not have a destiny, so follow your own and accept it as it is. If you do this, when you understand what destiny is, you will not stand under the wall of a high cliff. To fully traverse one's course and then die—this is correct destiny. To die in handcuffs and chains is not correct destiny.”

孟子曰、「求則得之、舍則失之。是求有益於得也、求在我者也。求之有道、得之有命、是求無益於得也、求在外者也。」

**[7A:3]** Mencius said: “Search for it and you gain it. Ignore it and you lose it: this is the searching that has increase in its attainment, the seeking that adds to the self.”

“Search for it, keeping the Way, attain it, keeping with destiny. In this searching, there is no increase upon attainment. This is the searching through which you get rid of things.”

(13. 4) 孟子曰、「萬物皆備於我矣。反身而誠、樂莫大焉。彊恕而行、求仁莫近焉。」

**[7A:4]** Mencius said: “All things are prepared within me. If I reflect on myself and find that I am sincere, shouldn't I be overjoyed? If I strive to conduct myself on the principle of reciprocity, will the humaneness I seek not be close at hand?”

(13. 5) 孟子曰、「行之而不著焉、習矣而不察焉、終身由之而不知其道者、衆也。」

**[7A:5]** Mencius said: “Acting without being clear, practicing without close observation: doing this to the end of their lives without ever understanding their own course. This is the way most people are.”

(13. 6) 孟子曰、「人不可以無恥。無恥之恥、無恥矣。」

**[7A:6]** Mencius said: “A person cannot do without shame. If you are ashamed of your shamelessness, you will not need to be ashamed.”

(13. 7) 孟子曰、「恥之於人大矣。爲機變之巧者、無所用恥焉。不恥不若人、何若人有。」

**[7A:7]** Mencius said: “Shame is something important for people. Those who operate by clever opportunism have no use for shame. Not having shame, you will not be like others. What will you have in common with them?”

(13. 8) 古之賢王、好善而忘勢、古之賢士、何獨不然。樂其道而忘人之勢。故王公不致敬盡禮、則不得亟見之。見且猶不得亟、而況得而臣之乎。

**[7A:8]** Mencius said: “The worthy kings of antiquity were impressed by goodness and not by power. How could the worthy elites be different? They delighted in their path and were oblivious to power in others. Therefore, if a king or duke did not treat them with full respect and thorough propriety, he would not have much chance of seeing them. Not having much chance to see them, how could he gain their services?”

(13. 9) 孟子謂宋句踐曰、「子好游乎。吾語子游。人知之亦囂囂、人不知亦囂囂。」曰、「何如斯可以囂囂矣。」曰、「尊德樂義、則可以囂囂矣。故士窮不失義、達不離道。窮不失義、故士得己焉。達不離道、故民不失望焉。古之人得志、澤加於民。不得志、脩身見於世。窮則獨善其身、達則兼善天下。」

**[7A:9]** Mencius, speaking to Song Gou Jian, said, “You like traveling to different courts, don't you? Let me speak with you about this kind of traveling. If you are acknowledged, just be content, and if you are not acknowledged, just be content.”

Jian asked, “How do you go about ‘just being content.’?”

Mencius said, “If you value virtue and enjoy fairness, you can be content. Hence the gentleman in difficulty does not lose his sense of fairness, and when successful, does not lose the Path. Since he does not lose his sense of fairness when in difficulty, the gentleman is able to keep a grasp on himself. Since he does not lose the Path when he becomes successful, the people are not disappointed in him.”

“When the ancients achieved their aims, they shared it with the people. Not attaining their aims, their self-discipline was an example to succeeding generations. In difficulty they could only cultivate their own goodness. Successful, they could share their goodness with the whole world.”

(13. 10) 孟子曰、「待文王而後興者、凡民也。若夫豪杰之士、雖無文王猶興。」

**[7A:10]** Mencius said: “Almost all people wait for someone like King Wen to come and uplift them. But the truly outstanding gentleman will uplift himself, even if a King Wen doesn't appear.”

(13. 11) 孟子曰、「附之以韓、魏之家、如其自視欲然、則過人遠矣。」

**[7A:11]** Mencius said: “If, after receiving the wealth of the families of Han and Wei, you still see something missing inside of yourself, then you far surpass others.”

(13. 12) 孟子曰、「以佚道使民、雖勞不怨。以生道殺民、雖死不怨殺者。」

**[7A:12]** Mencius said: “If you employ people with a sincere motive to make their life more comfortable, then even if they have to work hard, they won't blame you. If you execute people with the true motive of saving lives, then even if someone is killed, no one will blame the executioner.”

(13. 13) 孟子曰、「霸者之民、驩虞如也。王者之民、皞皞如也。殺之而不怨、利之而不庸。民日遷善而不知爲之者。夫君子所過者化、所存者神。上下與天地同流、豈曰小補之哉。」

**[7A:13]** Mencius said: “When there is a strong ruler, at least the people can be relaxed. If there is a true king, then they can be completely content. He can conduct executions without blame, and make profit without their feeling abused. The people return to the good every day, without knowing who is making them do so.”

“So wherever the Noble Man passes through, people are transformed; the place where he stays is spiritualized, and Heaven and Earth flow together harmoniously. How could you say ‘he is of little help’?”

(13. 14) 孟子曰、「仁言不如仁聲之入人深也。善政不如善教之得民也。善政民畏之、善教民愛之。善政得民財、善教得民心。」

**[7A:14]** Mencius said: “Kind words do not enter as deeply into a person as does a reputation for kindness. Good government is not as effective as good teaching in terms of gaining the support of the people. If you have a good government, the people will be in awe of you. If you teach them well, they will love you. Good government gains people's wealth. Good teaching gains their hearts.”

(13. 15) 孟子曰、「人之所不學而能者、其良能也。所不慮而知者、其良知也。孩提之童、無不知愛其親也。及其長也、無不知敬其兄也。親親、仁也。敬長、義也。無他、達之天下也。」

**[7A:15]** Mencius said: “When people who have not studied have abilities, these are inherent abilities. When people who have not deliberated have knowledge, this is inherent knowledge. An infant carried in the arms has no lack of knowledge of how to love its parents, and when it gets older, it knows automatically how to respect its older brothers. Loving one's parents is humaneness, respecting one's older brothers is fairness. This is because these principles penetrate all people.”

(13. 16) 孟子曰、舜之居深山之中、與木石居、與鹿豕游、其所以異於深山之野人者幾希。及其聞一善言、見一善行、若決江河、沛然莫之能御也。

**[7A:16]** Mencius said: “When Shun lived deep in the mountains, and he lived among the trees and rocks, and romped with the deer and boar, he differed little from other people of the wilds. But once he heard one impressive talk, and saw one act of kindness, it was like trying to hold back a vast river—nothing could restrain him.”

(13. 17) 孟子曰、「無爲其所不爲、無欲其所不欲、如此而已矣。」

**[7A:17]** Mencius said: “Don't do what shouldn't be done and don't desire what shouldn't be desired. That's all there is to it.”

(13. 18) 孟子曰、「人之有德慧術知者、恆存乎疢疾。獨孤臣孽子、其操心也危、其慮患也深、故達。」

**[7A:18]** Mencius said: “When people have penetrating wisdom and practical knowledge it is usually because they have spent a long time in difficulty. The orphaned servant and the concubine's son handle situations with caution and think deeply when in distress. Therefore, they handle things well.”

(13. 19) 孟子曰、「有事君人者、事是君則爲容悅者也。有安社稷臣者、以安社稷爲悅者也。有天民者、達可行於天下而後行之者也。有大人者、正己而物正者也。」

**[7A:19]** Mencius said, “There are those who serve the prince, and do so to receive his favor. There are those who serve the land, and do so because it makes them happy. There are Heavenly people, who, once their excellence can be actualized in the world, actualize it. There are great men who rectify themselves—and others are rectified.”

(13. 20) 孟子曰、「君子有三樂、而王天下不與存焉。父母俱存、兄弟無故。一樂也。仰不愧於天、俯不忤於人。二樂也。得天下英才而教育之。三樂也。君子有三樂、而王天下不與存焉。」

**[7A:20]** Mencius said, “.”

(13. 21) 孟子曰、廣土衆民、君子欲之、所樂不存焉。中天下而立、定四海之民、君子樂之、所性不存焉。君子所性、雖大行不加焉、雖窮居不損焉、分定故也。君子所性、仁義禮智根於心。其生色也、睟然見於面、盎於背、施於四體、四體不言而喻。

**[7A:21]** Mencius said, “The Noble Man may enjoy the possession of a large territory with many people, but this is not what he takes delight in. He may delight in being established in the realm and stabilizing the people within the four seas, but this has nothing to do with his basic character. His basic character is not something that can be enhanced by great success, or be hindered by poverty. These are one's lot.”

“The essentials of the Noble Man's character are humaneness, fairness, Propriety and Wisdom, which are rooted in his mind. When they show themselves in his external appearance, their luster can be seen in his face, their fullness can be seen in his back, and go out into his four limbs. The four limbs reveal this without speaking.”

(13. 22) 孟子曰、伯夷辟紂、居北海之濱。聞文王作興、曰、盍歸乎來。吾聞西伯善養老者。大公辟紂、居東海之濱。聞文王作興、曰、盍歸乎來。吾聞西伯善養老者。天下有善養老、則仁人以爲己歸矣。五畝之宅、樹牆下以桑、匹婦蠶之。則老者足以衣帛矣。五母雞、二母彘、無失其時、老者足以無失肉矣。百畝之田、匹夫耕之。八口之家、可以無飢矣。所謂西伯善養老者、制其田里、教之樹畜。導其妻子、使養其老。五十非帛不煖、七十非肉不飽。不煖不飽、謂之凍餒。文王之民、無凍餒之老者、此之謂也。

**[7A:22]** Mencius said: Boyi escaped from Zhou and dwelled in a harbor on the Northern Sea. When he heard of the rise of King Wen he said: “Shall I return? I have heard that Xibo (King Wen) is good at taking care of the elderly.” Taigong escaped from Zhou and dwelled in a harbor of the Eastern Sea. When he heard of the rise of King Wen he said: “Shall I return? I have heard that Xibo (King Wen) is good at taking care of the elderly.” When the people take good care of the aged, then good-hearted people return of their own accord. If you plant mulberry trees at the base of the walls on a homestead of one acre and assign one woman to the task of taking care of silkworms, then the elderly will be able to wear silk garments. If you don't miss the timing for the mating of five hens and two sows, the elderly will never have to miss out on eating meat. If a ten-acre plot is cultivated by one man, a family of eight will never go hungry. So when it is said that Xibo is good at taking care of the elderly, this means that he systematically manages the farms and villages, teaching the people the methods of planting and husbandry. He leads the wives and sons to take care of the elderly. If those aged fifty lack silk they will not be warm; if those aged seventy lack meat they will not be able to eat to their satisfaction, which means that they will be cold and hungry. Among the subjects of King Wen there being no elderly who are cold and hungry has these kinds of implications.

(13. 23) 孟子曰、易其田疇薄其稅斂、民可使富也。食之以時、用之以禮、財不可勝用也。民非水火不生活、昏暮叩人之門戶、求水火、無弗與者、至足矣。聖人治天下、使有菽粟如水火。菽粟如水火、而民焉有不仁者乎。

**[7A:23]** Mencius said: If you properly manage the farmlands and keep the taxes light, the people will live well. If people eat according to the season and use commodities according to propriety, provisions will not be used up. People can't live without water and fire, so if someone comes knocking on the door in the evening seeking water and fire, there is no one who will not give these things, as they are readily available. When the sage governs the world, he makes it so that beans and millet <sup>16</sup> are as readily available as water and fire. When beans and millet are as readily available as water and fire, how can the people not be kind to each other.

(13. 24) 孟子曰、孔子登東山而小魯。登太山而小天下。故觀於海者難爲水、游於聖人之門者難爲言。觀水有術、必觀其瀾。日月有明、容光必照焉。流水之爲物也、不盈科不行。君子之志於道也、不成章不達。

**[7A:24]** Mencius said: When Confucius climbed Mt. Dong, <sup>17</sup> Lu looked small. When he climbed Mt. Tai, the whole world looked small. Hence, those who have seen the ocean have difficulty being satisfied with lesser waters; and those who have had the opportunity to have intercourse with a sage have difficulty being satisfied with lesser chit-chat. There is an art to observing water—you have to pay attention to the ripples. When the sun and moon are shining, their light will definitely penetrate the cracks. It is the character of water to be unable to keep flowing until it fills up the holes along the way. When the noble person sets his mind on the Way, he won't be successful unless he handles minor tasks <sup>18</sup> thoroughly.

(13. 25) 孟子曰、雞鳴而起、孳孳爲善者、舜之徒也。雞鳴而起、孳孳爲利者、蹠之徒也。欲知舜而蹠之分、無他利與善之間也。

**[7A:25]** Mencius said: “Waking up with the call of the rooster and unstintingly applying oneself to the good—this is the way of the followers of Shun. Waking up with the call of the rooster and unstintingly applying oneself to profit—this is the way of the followers of Zhi <sup>19</sup> Do you want to know the difference between Shun and Zhi? It is nothing other than the difference between profit and goodness.”

(13. 26) 孟子曰、楊子取拔一毛而利天下、不爲也。墨子兼愛、摩頂放踵利天下、爲之。子莫執中。執中爲近之、執中無權、猶執一也。所惡執一者、爲其賊道也、舉一而廢百也。

**[7A:26]** Mencius said, “Yang Zi <sup>20</sup> believed in ‘every man for himself.’ If he could have helped the whole world by plucking out a single hair, he would not have done it. Mo Zi <sup>21</sup> believed in ‘universal love.’ If he had to rub his whole body smooth in order to benefit the world, he would have done it. Zi Mo believes in holding to the center. Now ‘holding to the center’ comes close, but still, if you hold to the center, you have no adaptability, since you are just holding to one thing. What is bad about holding to one thing is that it robs from the Way. You hold to one, and let go of a hundred.”

(13. 27) 孟子曰、「飢者甘食、渴者甘飲。是未得飲食之正也、飢渴害之也。豈惟口腹有飢渴之害。人心亦皆有。人能無以飢渴之害爲心害、則不及人不爲憂矣。」

**[7A:27]** Mencius said, “For the hungry any food is delicious and for the thirsty any drink is tasty. But the hungry and thirsty are not getting the true taste of the food and the drink, since their deprivation has degraded their sensitivity. How could only one's mouth and belly suffer from the afflictions of hunger and thirst? Peoples' minds are also afflicted.”

“When you are able to keep the afflictions of hunger and thirst from affecting your mental state, you need never be concerned about being the equal of others.”

(13. 28) 孟子曰、柳下惠不以三公易其介。

**[7A:28]** Mencius said, “Liuxia Hui would not change his basic purpose, even to become one of the three high ministers.”<sup>22</sup>

(13. 29) 孟子曰、「有爲者辟若掘井、掘井九軋而不及泉、猶爲棄井也。」

**[7A:29]** Mencius said, “Working at a project is like digging a well. If you dig sixty feet and stop without hitting water, it is just like abandoning the whole well.”

[Comment] This passage, like many others in this text, reflects Mencius' belief in the importance of making effort, and following through to the end. A similar point is made in the *Daode jing*, where Laozi points out that “people usually blow it just before finishing.”

(13. 30) 孟子曰、堯、舜、性之也。湯、武、身之也。五霸、假之也。久假而不歸、惡知其非有也。

**[7A:30]** Mencius said: “Yao and Shun [were kind and just] by nature. Tang and Wu acquired these qualities. The five hegemonies<sup>23</sup> borrowed them. Since they borrowed them for a long time and did not return them, how could one know that they didn't own them?”

(13. 31) 公孫丑曰、伊尹曰、予不狎于不順。放太甲於桐、民大悅。太甲賢、又反之、民大悅。賢者之爲人臣也、其君不賢、則固可放與。孟子曰、有伊尹之志則可。無伊尹之志則篡也。

**[7A:31]** Gong Sun Chou said, Yi Yin said, “‘I can't get along with him’ and thus exiled Tai Jia to Tong, which made the people very happy. When Tai Jia became good, he brought him back, and the people were again very happy. Does this mean that when worthies serve their people poorly as ministers, it is definitely the case that chasing them out is OK? May they indeed kick out their sovereigns in this



way when they are not virtuous?” Mencius said: “If one does it with the same intentions as Yi Yi, it is acceptable. Without the intentions of Yi Yi, it is usurpation.”

(13. 32) 公孫丑。詩曰、餐兮。君子之不耕而食、何也。孟子曰、君子居是國也、其君用之、則安富尊榮。其子弟從之、則孝弟忠信。不素餐兮、孰大於是。

**[7A:32]** Gong Sun Chou [said:] “The *Odes* say: ‘When it comes to eating, the noble man eats, even though he doesn't till the fields.’ What does this mean?” Mencius said: “When there is a noble man in the country, if the ruler properly makes use of him, there will be stability and wealth; he will be respected, and the country will flourish. If the youth of the country follow him, then filial children will have loyalty and be trustworthy. In terms of not getting a free meal, what could be greater than this?”

(13. 33) 王子墊問曰、「士何事。」孟子曰、「尚志。」曰、「何謂尚志。」曰、「仁義而已矣。殺一無罪、非仁也。非其有而取之、非義也。居惡在。仁是也。路惡在。義是也。居仁由義、大人之事備矣。」

**[7A:33]** The king's son, Tien, asked Mencius, “What does a *gentleman* do?” Mencius said, “He elevates his motives.”

“What does that mean?”

Mencius said, “To live by humaneness and fairness and nothing else. If you kill a single innocent man, you are not Humane. If something is not yours and you take it, you are not Just. Wherever you dwell, make it Humane; whatever course you travel, make it Just. Abiding in humaneness and acting through fairness—this is how the great man completes his work.”

(13. 34) 孟子曰、仲子不義與之齊國而弗受、人皆信之。是舍簞食豆羹之義也。人莫大焉亡親戚君臣上下。以其小者信其大者、奚可哉。

**[7A:34]** Mencius said: “If Chen Zhong were unjustly offered the kingdom of Qi and refused it, the people would all trust him. But this demonstrates a sense of justice comparable to that of refusing a simple meal of rice or bean broth. There is nothing greater crime than that of a person abandoning his relatives,<sup>24</sup> or his ruler above, or subjects below. Why should we trust the greatness of a person based on trivial acts of goodness?”

(13. 35) 桃應問曰、舜爲天子、皋陶爲士。瞽瞍殺人、則如之何。孟子曰、執之而已矣。然則舜不禁與。曰、夫舜惡得而禁之。夫有所受之也。然則舜如之何。曰、舜視棄天下、猶棄敝蹠也。竊負而逃、遵海濱而處終身、訢然樂而忘天下。

**[7A:35]** Tao Ying <sup>25</sup> asked: “When Shun was emperor and Gao Yao <sup>26</sup> was his Minister of fairness, if the old Blind Man <sup>27</sup> had killed someone, what would Gao Yao have done?”

Mencius said: “He would have simply arrested him.”

Tao Ying said: “In this case, would Shun not have stopped it?”

Mencius said: “How could Shun have stopped it? Gao Yao had received the right to carry out the law. <sup>28</sup>”

Tao Ying said: “In that case, what would Shun have done?”

Mencius said: “Shun was a person who regarded the abandonment of the throne as equivalent to throwing away a worn-out shoe. He would have sneaked his father out on his back, running away to the seacoast, happily forgetting about his rulership of the realm.”

(13. 36) 孟子自范之齊、望見齊之王之子、喟然嘆曰、居移氣。養移體。大哉居乎。夫非盡人之子與。孟子曰、王子宮室車馬衣服多與人同、而王子若彼者、其居使之然也。況居天下之廣居者乎。魯君之宋、呼於埳澤之門。守者曰、此非吾君也、何其聲之似我君也。此無他、居相似也。

**[7A:36]** When Mencius was traveling from Fan to Qi, he saw the son of the king of Qi from a distance, and sighed deeply, saying: “The influence of one's place on one's physical appearance is like the influence of nutrition on the body. Is not the influence of status great indeed? Are we all not somebody's son?” He added: “The housing, carriages, horses, and clothes of a prince are the same as those of most other people, yet when he uses them, he looks as he does because of his potions. How much more would this be the case of one were to occupy the vast spaces of the world? When the ruler of Lu went to call on Song and called out at the Diezi Gate, the guard there said ‘This is not our ruler. How is it that his voice is so much like that of our ruler?’ This is based on nothing other than his having been in a similar position.”

[*Comment*] The rulers of Lu and Song, having been raised in similar environments and positions of status, had similar airs, and thus resembled each other.

(13. 37) 孟子曰、「食而弗愛、豕交之也。愛而不敬、獸畜之也。恭敬者、幣之未將者也。恭敬而無實、君子不可虛拘。」

**[7A:37]** Mencius said, “To feed someone and not love them is the same as dealing with swine. To love someone but not respect them is like raising domesticated animals. Now, courtesy and respect should come before the presentation of gifts. If courtesy and respect are not

genuine, you cannot so easily catch the heart of the Noble Man.”

(13. 38) 孟子曰、「形色、天性也。惟聖人然後可以踐形。」

**[7A:38]** Mencius said, “Your physical appearance is endowed by Heaven. Only after you are a sage can you be comfortable in your own skin.”

(13. 39) 齊宣王欲短喪。公孫丑曰、爲菴之喪、猶愈於已乎。孟子曰、是猶或紵其兄之臂、子謂之姑徐徐云爾。亦教之孝弟而已矣。王子有其母死者、其傅爲之請數月之喪。公孫丑曰、若此者何如也。曰、是欲終之而不可得也。雖加一日愈於已、謂夫莫之禁而弗爲者也。

**[7A:39]** King Xuan of Qi wanted to shorten the mourning period. Gong Sun Chou asked: “Isn't it better to have a one-year period of mourning, rather than doing away with it entirely?” Mencius said: “This is just like someone twisting his older brother's arm, and you were to say to him “Gently, gently please.” Indeed, you should teach him nothing less than proper fraternal respect and filial piety.” The mother of a prince died, and his tutor asked on his behalf for a for a mourning period of several months. Gong Sun Chou asked: “What about this kind of case?” Mencius said: “In this case, he wanted to do a full mourning period, but couldn't. So even if he could extend it by a day, it would be better than nothing at all. The point is, this is not the kind of case where the mourning period is not observed even when there are no obstacles. ”

(13. 40) 孟子曰、君子之所以教者五。有如時雨化之者、有成德者、有達財者、有答問者、有私淑艾者。此五者、君子之所以教也。

**[7A:40]** Mencius said, “The Noble Man teaches in five general ways according to five types of students:”

Those who are transformed by the deluge of a seasonal rain.

Those whose virtue he develops.

Those whose abilities he uncovers.

Those whose questions he answers.

Those who develop themselves by their own reflection [under his influence].

The Noble Man teaches in these five ways.

(13. 41) 公孫丑曰、「道則高矣美矣、宜若登天然、似不可及也。何不使彼爲可幾及、而日孳孳也。」 孟子曰、「大匠不爲拙工改廢繩墨、羿不爲拙射變其彀率。君子引而不發、躍如也。中道而立、能者從之。」

**[7A:41]** Gong Sun Chou said: “The Way is so lofty and exquisite, so ascending it is like reaching to the heavens. Can you not make it somewhat more accessible, to that people keep striving every day to reach it?”

Mencius said, “A master carpenter does not give up using the plumb line because of a clumsy helper, and Archer Yi would never change his principles of bowmanship for a clumsy archer. The Noble Man pulls the bow, but does not release the arrow,<sup>29</sup> thus keeping the interaction fresh and lively. He establishes himself in the midst of the Way, and those who are able, follow him.”

(13. 42) 孟子曰、「天下有道、以道殉身。天下無道、以身殉道。未聞以道殉乎人者也。」

**[7A:42]** Mencius said, “When the Way prevails in the realm, people should use the Way to find themselves. When the Way is lost in the realm, people should use themselves to find the Way. I have not heard of case using the Way to seek in other people.”

(13. 43) 公都子曰、「勝更之在門也、若在所禮而不答、何也。」 孟子曰、「挾貴而問、挾賢而問、挾長而問、挾有勛勞而問、挾故而問、皆所不答也。勝更有二焉。」

**[7A:43]** Gong Du Zi said: “When Geng Dang last came to see you, even though his approach was not improper, you would not answer him. May I ask why?”

Mencius said, “One who asks presuming upon his rank, his ability, his seniority; who presumes on what I might owe him, or presumes on our former acquaintance, I will not answer. In Geng Dang's case two of these apply.”

(13. 44) 孟子曰、於不可已而已者、無所不已。於所厚者薄、無所不薄也。其進銳者、其退速。

**[7A:44]** Mencius said, “If you stop once when you shouldn't, you will always stop short. If you take one essential thing lightly, you will take everything lightly. If you advance too sharply, you will subside quickly.”

(13. 45) 孟子曰、君子之於物也、愛之而弗仁。於民也、仁之而弗親。親親而仁民、仁民而愛物。

**[7A:45]** Mencius said, “The Noble Man cares about<sup>30</sup> creatures but does not love them as if they are people. He loves people as people, but not in the intimate way he loves his parents. He loves his parents intimately and is humane to people. He is human to people and

cares about creatures.”

(13. 46) 孟子曰、知者無不知也、當務之爲急、仁者無不憂也、急親賢之爲務。堯、舜之知而不遍物、急先務也、堯、舜之仁不遍愛人、急親賢也。不能三年之喪、而總小功之察。放飯流歠、而問無齒決。是之謂不知務。

**[7A:46]** Mencius said, “There is nothing the wise cannot understand, but they will focus on the important things. There is no one the Humane person cannot love, but he will focus on cultivation of intimacy with the Good. The understanding of Yao and Shun did not include everything, but they took care of what was important. Their humaneness did not extend to every single person, but they were concerned about being intimate with the Good.”

“Those who are meticulous about the details of minor mourning for distant relatives, but who can't carry out the heavy mourning required for their parents, or the people who gorge down their food and swill their soup, yet ask questions about the propriety of tearing meat with the teeth—these are people who don't know what is important.”

## 7B. Jin Xin (part two) 盡心下

(14. 1) 孟子曰、不仁哉、梁惠王也。仁者以其所愛、及其所不愛。不仁者以其所不愛、及其所愛。公孫丑曰、何謂也。梁惠王以土地之故、糜爛其民而戰之。大敗、將復之。恐不能勝、故驅其所愛子弟以殉之。是之謂以其所不愛、及其所愛也。

**[7B:1]** Mencius said, “King Hui of Liang is the epitome of unkindness. The Humane man treats those he does not love as if he loves them. The inhumane man treats those he loves as if he does not love them.”

Gong Sun Chou said, “What do you mean?”

Mencius said, “King Hui, just for the sake of gaining more territory, trampled on his own people and sent them into battle. Even when they were being beaten badly, he would just send them back in again. Afraid of losing the engagement, he sent his beloved son into the fray, who was also killed. This is what I mean by ‘treating those one loves as if one does not love them.’”

(14. 2) 孟子曰、春秋無義戰。彼善於此、則有之矣。征者、上伐下也。敵國不相征也。

**[7B:2]** Mencius said, “In the Spring and Autumn period there are no just wars, simply some that are better than others. Conquest is always done by the stronger state over the weaker state. Peer states do not attempt to conquer each other.”

(14. 3) 孟子曰、盡信書、則不如無書。吾於武成、取二三策而已矣。仁人無敵於天下。以至仁伐至不仁、而何其血之流杵也。

**[7B:3]** Mencius said, “Rather than believing the *Book of History* in its entirety, it would be better not to have it at all. In the chapter on “Consummate Warfare”<sup>31</sup> I can accept no more than two or three sections. ‘The Humane man has no rival in the world.’ If, with perfect humaneness he strikes down the inhumane, how could blood flow such that it carried with it the shields [of the warriors]?”<sup>32</sup>

(14. 4) 孟子曰、有人曰、我善爲陳、我善爲戰。大罪也。國君好仁、天下無敵焉。南面以征、北狄怨。東面而征、西夷怨。曰、奚爲後我。武王之伐殷也、革車三百兩、虎賁三千人。王曰、無畏、寧爾也、非敵百姓也。若崩厥角稽首。征之爲言正也。各欲正己也、焉用戰。

**[7B:4]** Mencius said, “There are men who say, ‘I am good at tactics’ and say ‘I am good at military strategy.’ This is a grave sin. If the ruler of the state loves humaneness, he will have no enemies in the realm. When [Tang] quelled the barbarians in the south, the Di tribes in the north were disappointed. When he quelled the barbarians in the east, the Yi in the west were disappointed, saying ‘we are left to be last.’ When Wu attacked the Yin, he had three hundred chariots and three thousand crack troops. He said ‘Don’t be afraid, be at ease: I will not attack the common people,’ and they all crumbled down to the ground in respect. To ‘quell’ 征 means to ‘correct’ 正. If people have the desire to correct themselves, what need is there of war?”

(14. 5) 孟子曰、「梓匠輪輿、能與人規矩、不能使人巧。」

**[7B:5]** Mencius said, “A carpenter or a carriage-maker can give someone a compass or a square, but cannot give them skills.”

(14. 6) 孟子曰、舜之飯糗茹草也、若將終身焉。及其爲天子也、被袵衣、鼓琴、二女果、若固有之。

**[7B:6]** Mencius said, “When Shun was eating dried grains and grasses, it was as if he would be doing so for the rest of his life. And when he became emperor, and wore fine robes, played the lute, and enjoyed being attended upon by the two daughters [of Yao] it was like all of it had originally been his.”

(14. 7) 孟子曰、吾今而後知殺人親之重也。殺人之父、人亦殺其父。殺人之兄、人亦殺其兄。然則非自殺之也、一間耳。

**[7B:7]** Mencius said, “From now I know the gravity of the crime of killing someone's kin. If you kill a man's father, that man will also kill your father. If you kill someone's elder brother, that man will also kill your elder brother. Thus, even though you do not kill them

yourself, you are just one remove from having done it.”

(14. 8) 孟子曰、古之爲關也、將以御暴。今之爲關也、將以爲暴。

**[7B:8]** Mencius said, “In ancient times, border gates were set up to prevent violence. Nowadays they are established in order to perpetrate violence.”

(14. 9) 孟子曰、身不行道、不行於妻子。使人不以道、不能行於妻子。

**[7B:9]** Mencius said, “If you don't practice the Way yourself, it will not be practiced in the family. If you don't use the Way in your dealings with others, you will not be able to use it in your family life.”

(14. 10) 孟子曰、周于利者、凶年不能殺。周于德者、邪世不能亂。

**[7B:10]** Mencius said, “If you really understand how to take advantage of things, you cannot die in a year of bad harvest. If you really understand virtue, you cannot be corrupted in a dissolute age.”

(14. 11) 孟子曰、好名之人、能讓千乘之國。苟非其人、簞食豆羹見於色。

**[7B:11]** Mencius said, “Someone who loves fame will be able to cede a state of a thousand chariots. But if he is not [really] this sort of person, [the enjoyment of a mere] bowl of simple food, and a cup of bean soup will show in the countenance.”

(14. 12) 孟子曰、不信仁賢、則國空虛。無禮義、則上下亂。無政事、則財用不足。

**[7B:12]** Mencius said, “If one does not put one's trust in the kind and the worthy, then the state is like an empty shell. If it lacks propriety and justice, then there will be strife between those above and those below. Lacking proper governance, its assets will come up short.”

(14. 13) 孟子曰、不仁而得國者、有之矣。不仁而得天下、未之有也。

**[7B:13]** Mencius said, “There are cases of evil men possessing a kingdom, but there has never been a case where an evil man got possession of the whole realm.”

(14. 14) 孟子曰、民爲貴、社稷次之、君爲輕。是故、得乎丘民而爲天子、得乎天子爲諸侯、得乎諸侯爲大夫。諸侯危社稷、則變置。犧牲既成、粢盛既潔、祭祀以時。然而旱乾水溢、則變置社稷。

**[7B:14]** Mencius said, “The common people are the most valuable; next are the national altars of the soil and grain; the ruler is insignificant. Therefore, he who can gain the hearts of the common people will be the son of heaven, and he who has the confidence of the Son of Heaven becomes a feudal lord; he who has the confidence of the feudal lords becomes a grandmaster. When the feudal lords endanger the national altars, they are replaced. When the sacrificial animals are prime, and the sacrificial grain is purified, and the sacrifice is carried out in a timely fashion, but yet there are droughts and floods, then the national altars are replaced.”

(14. 15) 孟子曰、聖人、百世之師也。伯夷、柳下惠是也。故聞伯夷之風者、頑夫廉、懦夫有立志。聞柳下惠之風者、薄夫敦、鄙夫寬。奮乎百世之上。百世之下、聞者莫不興起也。非聖人而能若是乎。而況於親炙之者乎。

**[7B:15]** Mencius said, “The Sage is a teacher of one hundred generations. For example, Bo Yi and Hui Liu Xia. When people hear of the ways of Bo Yi, the obstinate become easy to get along with and the spineless arouse determination. When they hear of the ways of Hui Liu Xia, shallow people become warm and the narrow-minded become wide-open.<sup>33</sup> They have encouraged people for the last one hundred generations and those of the next hundred generations who hear of them will certainly be aroused. Could they have such an effect if they were not sages? And can you imagine the amount of influence they had on those closely associated with them?”

(14. 16) 孟子曰、仁也者、人也。合而言之、道也。

**[7B:16]** Mencius said: “*Ren* means ‘humanity.’ The harmonious combination of the two is called the Way.”

(14. 17) 孟子曰、孔子之去魯、曰、吾行也。去父母國之道也。去齊、接淅而行。去他國之道也。

**[7B:17]** Mencius said: “When Confucius left Lu, he said ‘I am leaving.’ This is the way to leave one's homeland. When he left Qi, he took up the washed rice and departed. This is the way to leave another country.”

(14. 18) 孟子曰、君子之居於陳、蔡之間、無上下之交也。

**[7B:18]** Mencius said: “When the noble man was in trouble in Chen and Cai, there was no interaction between superiors and inferiors.”

(14. 19) 貉稽曰、稽大不理於口。孟子曰、無傷也。士憎茲多口。詩云。憂心悄悄、慍於群小、孔子也。肆不殄厥慍、亦不隕厥問。文王也。

**[7B:19]** Mo Qi said: “I am not a good speaker.” Mencius said, “There is no harm in that. The scholars loathe loquaciousness. When the *Odes* say: ‘I suffer, I am troubled, being loathed by petty men,’<sup>34</sup> that is Confucius. “He did not willfully remove their grudges, but he



also did not damage himself.” <sup>35</sup> This was King Wen.”

(14. 20) 孟子曰、賢者以其昭昭、使人昭昭。今以其昏昏、使人昭昭。

**[7B:20]** Mencius said, “The worthies made people clear with their own clarity. Nowadays people try to make others clear through their ignorance.”

(14. 21) 孟子謂高子曰、山徑之蹊間、介然用之而成路。爲間不用、則茅塞之矣。今茅塞子之心矣。

**[7B:21]** Mencius said to [his disciple] Gao, “If mountain trails are well used, then they will become like roads. But if they are not used for a while, they become overgrown with weeds. Now weeds are overgrowing in your mind.”

(14. 22) 高子曰、禹之聲、尚文王之聲。孟子曰、何以言之。曰、以追蠡。曰、是奚足哉。城門之軌、兩馬之力與。

**[7B:22]** “The music of Yu surpassed the music of King Wen.” Mencius said, “Why do you say that?” Gao said, “Because [the cord of the bell] is worn through.” Mencius said, “Is this sufficient evidence? Were the ruts in the entrance to the city made by a single carriage?”

(14. 23) 齊餓、陳臻曰、國人皆以夫子將復爲發堂、殆不可復。孟子曰、是爲馮婦也。晉人有馮婦者、善搏虎、卒爲善士。則之野、有衆逐虎。虎負嵎、莫之敢撓。望見馮婦、趨而迎之。馮婦攘臂下車。衆皆悅之、其爲士者笑之。

**[7B:23]** There was a famine in Qi, and Chen Zhen said, “All the people thought that you were going to reopen the granaries, but perhaps that won't happen?” Mencius said, “Then I would be like Feng Fu. There was a man from Jin named Feng Fu, who was good at wrestling with tigers, and who in the end became a gentleman. It happened that out in the countryside there was a group of people chasing a tiger, which they had cornered in a nook in the mountains, with no one daring to get any closer. In the distance they saw Feng Fu, and rushed out to greet him. Feng Fu got down from his carriage and rolled up his sleeves. The crowd was delighted, but the gentlemen in the crowd found it comical. ”

(14. 24) 孟子曰、口之於味也、目之於色也、耳之於聲也、鼻之於臭也、四肢之於安佚也、性也、有命焉。君子不謂性也。仁之於父子也、義之於君臣也、禮之於賓主也、智之於賢者也、聖人之於天道也、命也、有性焉。君子不謂命也。

**[7B:24]** Mencius said, “The enjoyment by the tongue of flavor, the enjoyment by the eye of color, the enjoyment by the ear of music, the enjoyment by the nose of perfumes, and the enjoyment by the body of comfort, are natural and endowed by Heaven. But the Noble Man doesn't regard these as his innermost nature.”

The experience of love between parents and children, the practice of fairness between ruler and minister, the observance of proper manners between host and guest, the possession of the wisdom for discerning goodness, and the sage's intimacy with the Way are endowed and natural, but the Noble Man doesn't consider them as his endowments.

(14. 25) 浩生不害問曰、樂正子、何人也。孟子曰、善人也、信人也。何謂善、何謂信。曰、可欲之謂善。有諸己之謂信。充實之爲美。充實而光輝之謂大。大而化之之謂聖。聖而不可知之之謂神。樂正子、二之中、四之下也。

**[7B:25]** Haoshang Buhai asked, “What kind of man is Yo Zheng Zi?”

Mencius said, “He is good, and he is trustworthy.”

“What do you mean by ‘good,’ and what do you mean by ‘trustworthy’?”

“A man that people like to be with is good. A man who keeps this goodness in himself is trustworthy. One who fully develops his goodness is called ‘excellent.’ One whose full development of goodness shines forth is called ‘great.’ One whose greatness transforms others is called a sage. A sage who is unfathomable is called ‘transcendent.’ Yo Zheng fits in the first two levels, but is not up to the last four.”

(14. 26) 孟子曰、逃墨必歸於楊、逃楊必歸於儒。歸、斯受之而已矣。今之與楊、墨辯者、如追放豚、既入其茆、又從而招之。

**[7B:26]** Mencius said, “Those who leave the Mohist school usually go to the school of Yang. Those who leave the Yang school usually come to us.”

“If they come, they should be received without hesitation. Those who participate in the current Yang-Mo debate are like someone chasing a stray pig and after it is in the pen, tying it up.”

[*Comment*] Anyone who has worked on a farm and has had to get a hold of a stray pig and then try to tie it, can appreciate Mencius' simile.

(14. 27) 孟子曰、有布縷之征、粟米之征、力役之征。君子用其一、緩其二。用其二而民又殍、用其三而父子離。

**[7B:27]** Mencius said, “There is tax by hemp and silk; there is tax by grain; and there is tax by manpower. The smart ruler will just use one and let go of the other two. If you use two of these, there will be starvation among the people; if you use all three, families will be torn apart.”

(14. 28) 孟子曰、諸侯之寶三。土地、人民、政事。寶珠玉者、殃必及身。

**[7B:28]** Mencius said, “The feudal lords treasure three things: land, the people, and the government. Those who treasure pearls and jade invite disaster on themselves.”

(14. 29) 貧成括任於齊。孟子曰、死矣、貧成括。貧成括見殺、門人問曰、夫子何以知其將見殺。曰、其爲人也小有才、未聞君子之大道也、則足以殺其軀而已矣。

**[7B:29]** Ban Chang Guo obtained an official position in Qi. Mencius said: “Ban Chang Guo—he's finished!”

Ban Chang Guo did indeed meet his death in Qi, so the disciples asked Mencius, “How did you know he would meet his demise?”

Mencius said: “He was a man of little ability who had not learned of the great Way of the Noble Man. Thus, he knew enough to get himself killed, and that's it.”

(14. 30) 孟子之滕、館於上宮。有業屨於牖上、館人求之弗得。或問之曰、若是乎從者之廢也。曰、子以是爲竊屨來與。曰、殆非也。夫子之設科也、往者不追、來者不拒。苟以是心至、斯受之而已矣。

When Mencius stayed in Teng, he took lodging in the upper palace. A worker placed his sandals on the window sill, and when a member of the hotel staff look for them he couldn't find them. Someone asked [Mencius], saying “Perhaps one of your followers is hiding them.” Mencius said, “Do you think we came here to steal sandals?” He said “Perhaps not? In your system of instruction, you do not chase after those who leave, and do not refuse any who come. If they come to you in full sincerity, you accept them as they are.” <sup>36</sup>

(14. 31) 孟子曰、人皆有所不忍、達之於其所忍、仁也。人皆有所不爲、達之於其所爲、義也。人能充無欲害人之心、而仁不可勝用也。人能充無穿窬之心、而義不可勝用也。人能充無受爾汝之實、無所往而不爲義也。士未可以言而言、是以言詒之也。可以言而不言、是以不言詒之也。是皆穿窬之類也。

**[7B:31]** Mencius said, “All people have something that they cannot bear to see. The effect that this brings on what they can bear is humaneness. All people have something that they will not do. The effect that this has on what they will do is fairness. When people fully develop a mind lacking a desire to harm others, then their humaneness is beyond the point of ever being overcome. If they are able to fully develop the kind of mind in which theft is inconceivable, then their fairness is beyond the point of ever being overcome. When a man can fully develop his dislike for being addressed, “Hey, you,” there is no place he will go and not be just. When the gentleman should not speak, but does, this is deception through speech. When he should speak, but doesn't, this is deception by silence. Both can be considered as thievery.”

(14. 32) 孟子曰、言近而指遠者、善言也。守約而施博者、善道也。君子之言也、不下帶而道存焉。君子之守、修其身而天下平。人病舍其田而藝人之田。所求於人者重、而所以自任者輕。

**[7B:32]** Mencius said, “Down-to-earth speech, which has far-reaching meaning is good speech. To preserve the essentials yet learn extensively—this is the good way. The words of the Noble Man are not hidden, yet the Way is contained in them. The Noble Man concentrates on the cultivation of his own character. The common error of people is that they forget about their own garden and try to cultivate gardens of others. They expect much from others and little from themselves.”

(14. 33) 孟子曰、堯、舜、性者也。湯、武、反之也。動容周旋中禮者、盛德之至也。哭死而哀、非爲生者也。經德不回、非以干祿也。言語必信、非以正行也。君子行法以俟命而已矣。

**[7B:33]** Mencius said, “What Yao and Shun had it by nature, Tang and Wu returned to it. When your every action and expression are circumscribed by propriety, your virtue will be overflowing.”

Grief at funeral ceremonies is not for the purpose of the living. Holding to virtue unswervingly is not for the purpose of reward from a higher office. Speech that is truly sincere is not so in order to be called “right behavior.” The Noble Man acts according to the pattern of the world in await his destiny. That's all he does.

(14. 34) 孟子曰、說大人則藐之、勿視其巍巍然。堂高數仞、榱題數尺。我得志弗爲也。食前方丈、侍妾數百人。我得志弗爲也。槃樂飲酒、驅騁田獵、後車千乘。我得志弗爲也。在彼者、皆我所不爲也。在我者、皆古之制也。吾何畏彼哉。

**[7B:34]** Mencius said, “When speaking to an important person, you should look on him with a degree of contempt and not be taken in by his lofty status. Their halls are several meters in height with rafters protruding several feet. If I achieved my aims, I would not do this.

Food laid out in front with several hundred concubines; if I achieved my aims I would not do this. Indulging in pleasure and drinking wine, hunting in the fields with a retinue of a thousand carriages. If I achieved my aims, I would not do this. All the things they do, I would not do. What I do is follow the system of the ancients. Why should I be afraid of them? ”

(14. 35) 孟子曰、養心莫善於寡欲。其爲人也寡欲、雖有不存焉者寡矣。其爲人也多欲、雖有存焉者寡矣。

**[7B:35]** Mencius said, “For nourishing the mind, there is nothing better than lessening desire. If you have few desires, even if there are things you don't have, they will seem few. If you have many desires, even if you attain them, they will seem few.”

(14. 36) 曾皙嗜羊棗、而曾子不忍食棗。公孫丑問曰、膾炙與羊棗孰美。孟子曰、膾炙哉。公孫丑曰、然則曾子何爲食膾炙而不食羊棗。曰、膾炙所同也、羊棗所獨也。諱名不諱姓、姓所同也、名所獨也。

**[7B:36]** Zeng Xi enjoyed jujubes, but his son, Zeng Zi could not stand them. Gongsun Chou asked: “Which is tastier, cooked meat or jujubes?” Mencius said: “Cooked meat!” Gongsun Chou asked, “In that case, why did Zeng Zi [while mourning his father's death] eat cooked meat rather than jujubes?” Mencius said, “Cooked meat is something that everyone eats, whereas jujubes are something that is only the particular choice of certain people. The reason personal names are made taboo, but surnames are not, is because surnames are so common.”

(14. 37) 萬章問曰、孔子在陳曰、盍歸乎來。吾黨之士狂簡。進取、不忘其初。孔子在陳、何思魯之狂士。孟子曰、孔子不得中道而與之、必也狂獯乎。狂者進取、獯者有所不爲也。孔子豈不欲中道哉。不可必得、故思其次也。

**[7B:37]** Wan Zhang asked: “When Confucius was staying in Chan and said ‘Let me return home, my students are ardent<sup>37</sup> and impatient—they go and get what they want. I cannot forget that they are beginners.’ Now, what made Confucius worry about his ardent students in Lu?”

Mencius said, “When Confucius could not get a hold of students who followed the Middle Way, he had no recourse but to select from the ardent and the prudent. The ardent will go and get what they want. The prudent can limit themselves. Of course Confucius *wanted* students who could follow the Middle Way, but not necessarily being able to find such people, he had to think of his next option.”

敢問何如斯可謂狂矣。曰、如琴張、曾皙、牧皮者。孔子之所謂狂矣。何以謂之狂也。曰、其志嘒嘒然、曰、人、古之人。夷考其行而不掩焉者也。狂者又不可得、欲得不屑不潔之士而與之。是狷也、是又其次也。孔子曰、門而不入我室、我不憾焉者、其惟鄉原乎。鄉原、德之賊也。曰、何如斯可謂鄉原矣。

“May I venture to ask who he was thinking of when he said ‘ardent’?”

“Men like Qin Zhang, Zang Xi and Mu Bei.”

“Why did he call them ‘ardent’?”

“With grandiose aspirations they would say ‘The ancients did this, the ancients did that.’ Boldly planning their actions, they often couldn't make good on them. Now, if the daring cannot be gotten hold of, then Confucius would try to find those scholars who would not let themselves be defiled. These are the prudent, who are next best.”

Chang asked, “Confucius said: ‘When someone passes by my gate and does not enter, the only time I don't regret it is when it is a “conventional townsman.” These conventional townsmen are thieves of virtue.’ What sort of people were these, that he called ‘conventional townsmen’?”

曰、何以是嚶嚶也。言不顧行、行不顧言。則曰、古之人、古之人。行何爲蹢躅涼涼。生斯世也、爲斯世也。善斯可矣。闔然媚於世也者、是鄉原也。萬章曰、一鄉皆稱原人焉、無所往而不爲原人。孔子以爲德之賊、何哉。

Mencius said, “[They criticize the ardent], saying ‘How can they be so grandiose such that their words do not reflect their actions and actions do not reflect their words, and how can they justify themselves with ‘the ancients did this, and the ancients did that.’”

“[And they criticize the prudent], saying, ‘How can they be so aloof and cold? We are all born in this world, so we should be part of it. Being good here and now is sufficient.’ They obsequiously flatter their contemporaries. These are the so-called ‘conventional townsmen.’”

Wan Chang said, “The whole town calls them ‘acceptable men’—there is no place where they can go where they will not be regarded as ‘acceptable men.’ Why did Confucius call them ‘thieves of virtue’?”

曰、非之無舉也、刺之無刺也。同乎流俗、合乎污世。居之似忠信、行之似廉潔。衆皆悅之、自以爲是、而不可與入堯、舜之道、故曰德之賊也。孔子曰、惡似而非者。惡莠恐其亂苗也、惡佞恐其亂義也、惡利口恐其亂信也、惡鄭聲恐其亂樂也、惡紫恐其亂朱也、惡鄉原恐其亂德也。君子反經而已矣。經正、則庶民興。庶民興、斯無邪慝矣。

Mencius answered: “If you want to blame them for something, there is nothing in particular that you can blame them for. If you want to correct them, there is nothing in particular that you can correct them for. They follow the current customs and consent to the vices of the age. They seem to abide in loyalty and honesty, and their actions seem pure. Everyone follows them and because people follow them, people become incapable of entering the Way of Yao and Shun. Thus, they are called ‘thieves of virtue.’”

“Confucius said, ‘I don't like things that are not what they appear to be. I don't like tares (grain weeds) because they can be confused with real grain. I don't like eloquence, because it can be confused with fairness. I don't like sharpness of tongue, because it might be confused with honesty. I don't like the music of Chang, because it might be confused with good music. I don't like purple, because it might be confused with vermilion and I don't like conventional townsmen, because they might be confused with the virtuous.’”

“The Noble Man returns to the constant and nothing more. Once the constant is properly apprehended, the people will be awakened. Once they are awakened, there will be no more of their evil.”

(14. 38) 孟子曰、由堯、舜至於湯、五百有餘歲。若禹、皋陶、則見而知之。若湯、則聞而知之。由湯至於文王、五百有餘歲。若伊尹、萊朱、則見而知之。若文王、則聞而知之。由文王至於孔子、五百有餘歲。若太公望、散宜生、則見而知之、若孔子、則聞而知之。由孔子而來至於今、百有餘歲。去聖人之世、若此其未遠也。近聖人之居、若此其甚也。然而無有乎爾、則亦無有乎爾。

**[7B:38]** Mencius said, “From Yao and Shun up to Tang, it was more than five hundred years. In the case of Yu and Gao Yao, they knew the ways [of these ancient sages] by directly seeing them. In the case of Tang, he knew their ways by hearing about them. From the time of Tang up to King Wen, it was more than five hundred years. In the case of Yi Yin and Lai Zhu, they knew the ways of Tang by directly seeing him. In the case of King Wen, he knew by hearing of him. From the time of King Wen to Confucius, more than five hundred years passed. In the case of Taigong Wang and San Yisheng, they know King Wen's ways by seeing him. In the case of Confucius, he knew his ways by hearing of him. From the time of Confucius up to the present, it has been more than one hundred years. The time since the departure of the sage is not long, and the place where the sage lived is quite near. However, since there is no one who understands his Way, how can there be anyone who apprehends it?”

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## Notes

1. The title *shih* is translated into English with such terms as “elite”, “knight”, “scholar,” etc. While the *shih* of later Chinese history is more definitely a scholar than a knight, in the *Analects*, what Confucius is referring to is a level of spiritual/moral development, as well as academic and martial cultivation which is clearly above that of the average person. Thus, we can understand the *shih* to be a person who is well on the way toward becoming a “Noble Man,” (君子) but is not quite there yet.

2. According to Zhuxi's commentary, “Sun” refers to King Jie of Xia 夏桀. Jie had said of himself: “My living in this world can be compared to the sun being in the sky. I won't die until the Sun disappears.” His subjects resented his tyranny so much that they quoted his words and said, “When will this sun disappear? I am willing to die with it, if my death makes it disappear.”

Their words show how badly they wanted him to want him to die. 桀嘗自言, 吾有天下, 如天之有日, 日亡吾乃亡耳. 民怨其虐, 故因其自言而目之曰, 此日何時亡乎? 若亡則我寧與之俱亡, 蓋欲其亡之甚也. [Note provided by Ji Eun Kang]

3. He-nei and He-dong were neighboring regions separated by a large river.

4. 黎民 means “tanned people”—thus, people who are out in the sunshine; regular people, common people, like 庶民.

5. Two somewhat infamous rulers of the 7th century BCE.

6. King Wen of Western Zhou 西周 (c.1050 BCE) , given name Chang 昌. Son of Wang Xi 王季 and the father of King Wu 武王. He laid the foundations for his son to defeat Yin 殷 and become the feudal king of China. Later considered as one of the sage kings of antiquity as a founder of one of the Sandai 三代 dynasties along with kings Yu 禹 and Tang 湯. He was also called Western Hegemon 西伯 after King Zhou 紂 of Yin appointed him to the position.

7. Yin is the first reign title of the Shang 商 dynasty. Established by King Tang 湯王 when he defeated Jie 桀王 of the Xia 夏. The first dynasty to be centered in the delta of the Yellow river 黃河. Established the capital at Bo 亳. Gave way to the Zhou led by King Wu 武王 who defeated King Zhou 紂王 (around BCE 1030).

8. Wu Ding (c. 14th century BCE) was a legendary founder and wise ruler of the Shang 商 dynasty. His surname was Cheng 成, personal name Wu Ding, called Gaozong 高宗 by later generations. He was the son of Xiao Yi 小乙, the younger brother of Pan Geng 盤庚. He is said to have duly valued worthy officials during his 59-year reign.

9. Lit. a “large hoe.”

10. D.C. Lau and Irene Bloom take this phrase as “It is easy to provide food for the hungry and drink for the thirsty.” But it seems to me that James Legge's “The hungry readily partake of any food, and the thirsty of any drink” expresses a deeper understanding, in that when people are suffering deeply, it does not take so much to make them feel a little better.

11. This statement by Mencius bears resemblance to that made by Confucius: “At forty, I was unperturbed.” 四十而不惑

12. The Chinese ideograph *qi* originally means “air,” especially breath. Through Mencius' usage, and the usage of later Daoists, martial artists and the Neo-Confucian school, its meaning becomes quite enhanced. Here *qi*, as breath, is understood as the vital connection between body and mind. It is the life-force which animates the body to greater or lesser degrees, depending upon its cultivation toward the vigor and vitality of the individual. In the terms with which Mencius describes it, *qi* can be compared to the *prāṇa* of Indian yogic systems, which can be cultivated through breath control and various other yogic practices. One of the most relevant points that Mencius makes in regard to the cultivation of *qi*, is that this cultivation is dependent, more than anything else, on the uninterrupted practice of fairness.



13. From the *Book of Odes*, 231. This verse is from a story about a small bird who is being harassed by an owl, and who used a moment of respite to provide some self-protection.
14. A legendary famous cook in ancient China.
15. Both trees produce high-quality timber. Van Norden renders this as “mahogany.”
16. Staple foods.
17. A mountain in the state of Lu.
18. Other translators tend to take 成章 as “achieving a beautiful pattern.” But what would that mean? I take 章 to refer to individual items, such as the chapters and sections of a book. If you don't want to pay attention to details, your projects won't be carried out properly.
19. The name of a notorious gangster from Lü, named Brigand Zhi 盜跖. Subsequently becomes used as a reference to robbers or robbery.
20. A noted Chinese Warring States philosopher.
21. Mozi; personal name Modi 墨翟. Chinese philosopher of the warring states period who espoused a doctrine of universal love. He thus opposed war. His school developed a sizeable following during the former Han 前漢, but would later be suppressed when Confucianism became the official state doctrine.
22. The “Three Princes” or three important ministers to the Emperor. During the Zhou period, these were the Taishi 太師, Taifu 太傅, and Taibao 太保.
23. The five hegemonies — the five successive leaders of alliances of states in the Spring and Autumn 春秋 period: Duke Huan of Qi 齊桓公, Duke Xiang of Song 宋襄公, Duke Wen of Jin 晉文公, Duke Mu of Qin 秦穆公, and Duke Zhuang of Chu 楚莊王. Mencius criticized them, but still gave them credit for having preserved a degree of order.
24. As Chen Zhong is said to have done.
25. A disciple of Mencius, of whom little else is known.
26. A legendary ancient worthy, a minister to Emperor Shun who studied legal principles, and created a system of just laws and punishments. He also established a prison and became its first warden.
27. Gu Sou was the father of Shun, who was blind, but the word 瞽瞍 also means “blind,” so there is a play on words here, wherein the question could be taken in the sense of the adjustment of the punishment for a blind person, and for one's father, as well as the combination of the two.

28. The Chinese text 夫有所受之也 is terse here, and could also be interpreted as “[Gu Sou] was deserving of some punishment.” The overall point, however, remains the same.

29. I.e., he leads the student along without giving away the whole thing.

30. Both Lau and Van Norden render 愛 as “sparing,” rather than as “kind,” “caring” etc. This would seem to miss the point slightly, if we are taking these as gradations of concern for others. I agree with Legge and Bloom, who understand this to mean something like “kindness,” “caring,” etc.

31. The title of the third book in the fifth part of the *Shu Jing*.

32. Irene Bloom, following Legge, translates 杵 as “pestles of mortars”—whatever that may mean. Van Norden renders with “threshing sticks,” but it seems that D. C. Lau shows more awareness of the circumstances of bloody warfare when he translates as “staves.” There is another interpretive tradition, which makes the most sense to us, that takes 杵 in its sense of “shield” 楯—the most likely thing to be “floating” in the rivers of the blood of war.

33. Bo Yi fled from the tyrant Zhou but returned to serve King Wen. Liu Xia Hui was a statesman of Lu, famous for his integrity (*Analects* 18:2).

34. *Ode* 26.

35. *Ode* 237.

36. An interesting, and somewhat problematic passage, for which there are two general traditions of interpretation. Legge, Bloom, and others take 往者不追 as “you do not investigate into your student's past,” implying that Mencius indiscriminately takes on students, even if, for example, they may have a criminal record. D.C. Lau, Van Norden (following Zhuxi) and others read it the way I have rendered, apparently taking into full account the obvious parallel structure, as well as the attitude toward instruction expressed by Mencius elsewhere in the text. Remembering that this story is being recounted by Mencius himself, it seems that he is happily accepting the criticism from the inn's staff member as an affirmation of his fair method of teaching.

37. Wan Zhang is referring to the story in *Analects* 5:21. For a discussion of the term “ardent” (*guang*), see the comment to *Analects* 13:21.